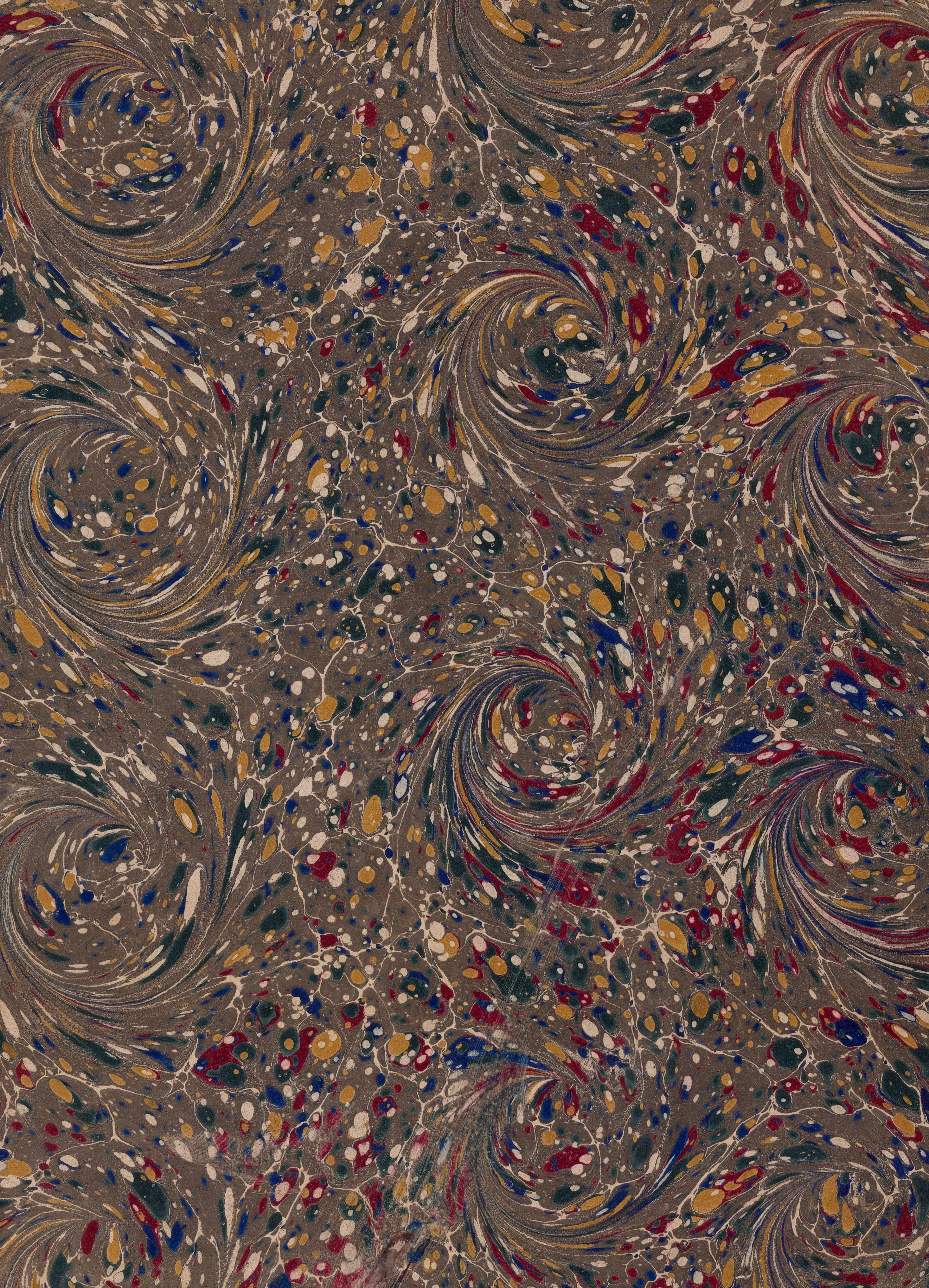
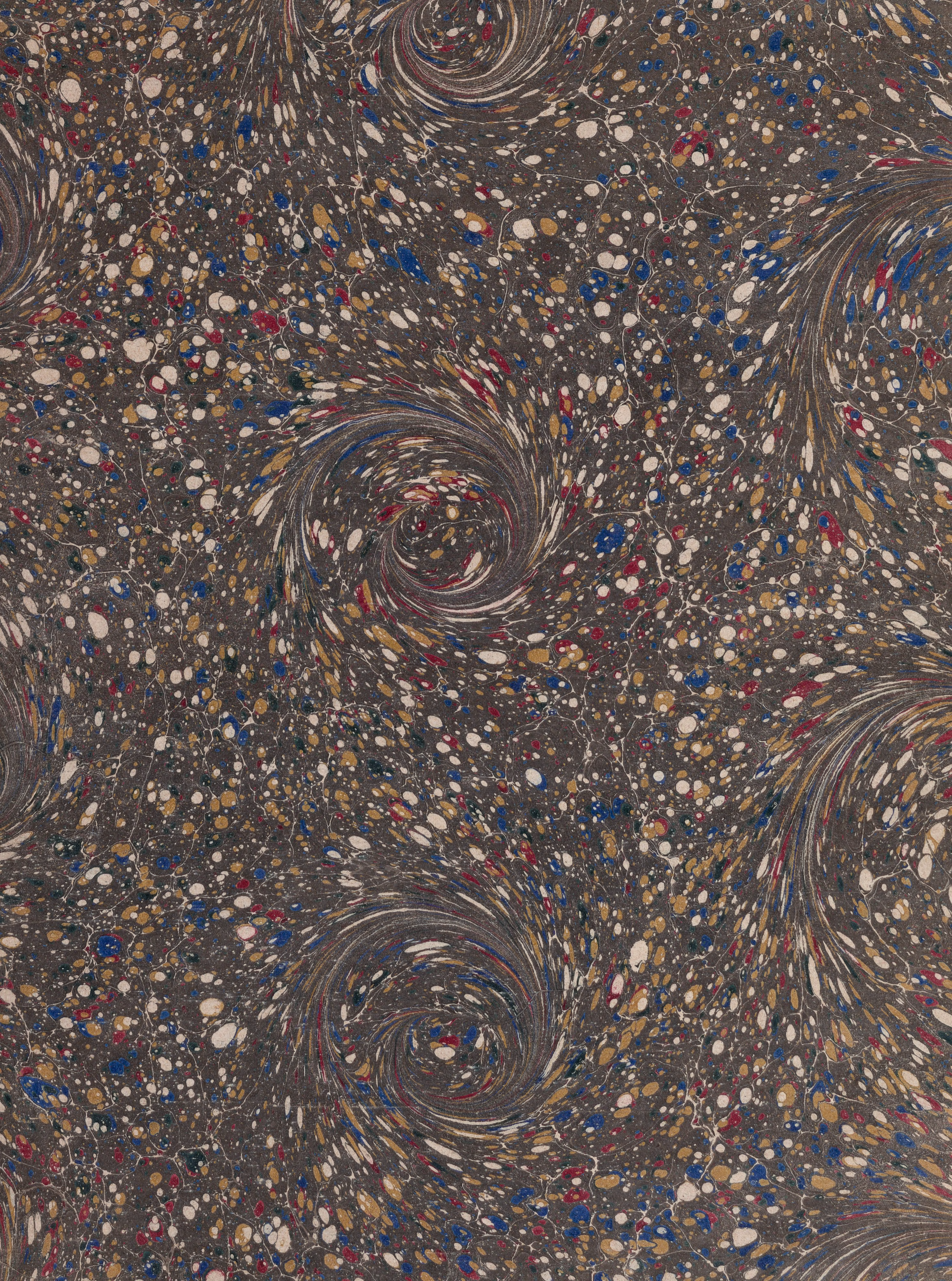


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EXPLORATIONS AND SURVEYS FOR A RAILROAD ROUTE FROM THE MISSISSIPPI RIVER TO THE PACIFIC OCEAN.
WAR DEPARTMENT.

ROUTE NEAR THE THIRTY-FIFTH PARALLEL, UNDER THE COMMAND OF LIEUT. A. W. WHIPPLE,
TOPOGRAPHICAL ENGINEERS, IN 1853 AND 1854.

REPORT

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THE INDIAN TRIBES,

BY

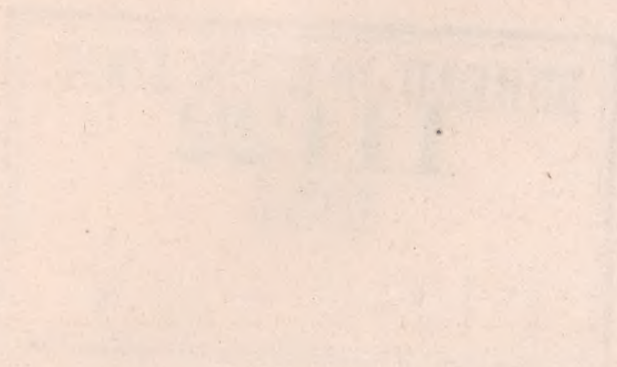
LIEUT. A. W. WHIPPLE, THOMAS EWBANK, ESQ., AND PROF. WM. W. TURNER.

WASHINGTON, D. C.,
1855.

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EXPLANATION AND NOTES FOR A PLAIN AND SIMPLE METHOD OF DETERMINING THE POSITION OF THE POLAR STAR
AND THE AZIMUTH

BY
MRS. J. W. WHEAT, ASSISTANT SURVEYOR GENERAL, U. S. GEOLOGICAL SURVEY, WASHINGTON, D. C.



REPORT

THE INDIAN TRIBES

BY
MRS. J. W. WHEAT, ASSISTANT SURVEYOR GENERAL, U. S. GEOLOGICAL SURVEY, WASHINGTON, D. C.

WASHINGTON, D. C.

1882

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NOTE.—The above named views, portraits, and inscriptions, are careful representations of the originals. They were drawn by H. B. Möllhausen, artist to the expedition.

CHAPTER I.

Remarks regarding the localities, numbers, modes of subsistence, &c., of various tribes upon the route.

OF all the collateral branches to which our attention was directed by instructions from the department, the one now under consideration seems the most remotely connected with the main object of the exploration. Nevertheless, a knowledge of the inhabitants of the various districts traversed, and their usual mode of subsistence, whether by agriculture, by hunting, by gathering wild fruits and roots, or by plunder of neighboring countries, will tend to elucidate many facts regarding the characteristics and resources of that region, which our hasty reconnoissance could not determine more directly. Besides, a comparison of the various tribes within our borders, showing the effect produced upon each by the policy heretofore adopted by the government, may be useful in determining the course to be pursued towards them in future. In our dealings with this race, it is necessary to understand the peculiarities of their character, and the motives that govern their actions. If it be found that they construe gifts received from agents of the government as tribute paid from fear of their depredations upon emigrants and settlers, that mode of dispensing favors will have to be discontinued. If pride appear to be one of their characteristic traits, care must be taken not to trample upon it. If they possess manliness of spirit, are sensitive to expressions of contempt, and are grateful for considerate kindness bestowed, our mode of intercourse should be regulated accordingly. If it should be proved that those tribes, whom we have fostered for years with uniform consideration and substantial benefits, have considerably progressed in civilization, we shall be encouraged, for the sake of humanity, to extend the system which has produced such gratifying results; and, if this can be done at less cost to the national treasury than is required to chastise their aggressions, or to govern them by the fear of a military force, another inducement will urge on the benevolent work of enlightening this remnant of a numerous race. Many thousands of benighted beings now exist under our government without realizing its benefits. When this fact can be faithfully presented to the American people, much of the sympathy now bestowed upon negroes will be turned toward the Indians, who have none of the religious privileges, nor experience the careful protection, that the African enjoys. The aborigines are, upon every side, hemmed in by descendants of a foreign race. Year by year their fertile valleys are appropriated by others, their hunting-grounds invaded, and they themselves driven to narrower and more barren districts. The time is now arrived when we must decide whether they are to be exterminated: if not, the powerful arm of the law must be extended over them, to secure their right to the soil they occupy; to protect them from aggression; to afford facilities and aid in acquiring the arts of civilization, and the knowledge and humanizing influences of Christianity.

The material collected, and briefly presented in the following pages, is not as full and precise as could be desired. We passed through the territory of the Kaiowas and Comanches when

the greater portion of them were north of our trail, pursuing the buffalo. The San Francisco region was traversed in mid-winter, when its inhabitants had sought for more comfortable quarters in the lower country, upon the waters of Rio Verde. Hence, with many tribes we had less opportunity for personal observations than had been anticipated. But the notes which could be taken without interfering with the main operations of the survey, are submitted, in the hope that they may add something to the stock of information already before the department.

The territory ceded by the government to the Choctaw Nation extends from the State of Arkansas on the east, and the Canadian river upon the north, to the boundary of Texas upon the south and west; but only the eastern portion of it is actually occupied by this tribe. Several Chickasaw villages are scattered through the central parts; bands of Shawnees, Quapaws, and Delawares are located midway upon the Canadian, and the western division is occupied by various remnants of wilder tribes, such as Topofkees, Kichais, Kickapoos, Caddos, Huecos, and Wichitas. Upon the northern side of the Canadian are Creeks, Quapaws, and Cherokees. All of the above-mentioned have fixed habitations, and, to a greater or less extent, are engaged in agriculture. Those that have been planted here under the care of the government, have already made some progress in civilization; supporting schools for the young, and cultivating the arts. The remainder seem equally docile, and would doubtless adopt any well-digested system that our government might choose to direct for their improvement.

Upon the western borders of the Choctaw country commences the vast range of the wild Kaiowas and Comanches; extending uninterruptedly along the Canadian to Tucumcari creek and thence, occasionally, to Rio Pecos. From this line they pursue the buffalo northward as far as the Sioux country, and on the south are scarcely limited by the frontier settlements of Mexico, upon which their depredations are committed. The Comanches and Kaiowas are friends and allies. A tribe of Lipans ranges over a portion of the same region, with indiscriminate hostility both to Comanches and whites. They belong to the Apache nation, though in habits and in appearance greatly resembling the Kaiowas.

The tribes above mentioned may be divided into three classes: the semi-civilized, the rude, and the barbarous.

The first, according to the best evidence we have, consists of—

Choctaws.....	15,767 *
Chickasaws.....	4,260 *
Cherokees.....	17,367 *
Creeks and Seminoles.....	24,000 *
Quapaws.....	200
Shawnees.....	325
Delawares.....	200

making an aggregate of about 62,000 persons, peaceful in their dispositions, and depending for subsistence upon agriculture alone. They are characterized by docility, and have a desire to learn and practise the manners, habits, and language of the whites. The labors of missionaries among them have been crowned with success, and there appears to be no obstacle in the way to prevent their complete civilization. The Shawnees and Delawares of this region do not participate in the favors bestowed upon more northerly bands of their tribes, and therefore complain that government overlooks their interests, as it bestows upon them neither annuities, as to Choctaws, nor presents, such as are distributed among the hostile tribes of the prairies. They evidently have an idea that the latter are given to the wild Indians as a kind of tribute, from fear of their depredations; and naturally murmur that they, who are always friendly to the whites, should receive no assistance from them. It is believed that if government could

evinced a greater regard for the prosperity of those portions of the peaceful tribes who live on the borders, the effect would be beneficial upon the roving bands.

Among those contiguous to our route, residing in the Choctaw or Creek territory, and characterized as rude, the following are enumerated :

Topofkees.....	200
Kichais.....	500
Kickapoos.....	400
Caddoes.....	100
Huecos.....	400
Witchitas.....	500
	<hr/>
Total.....	2,100
	<hr/> <hr/>

These remnants of tribes have much intercourse with, and are supposed to be considerably influenced by, the semi-civilized class above alluded to. Probably they might easily be induced to conform to their mode of life. Already they cultivate the soil to some extent, but, retaining many of their old habits, are fond of hunting and a roving life, and commit occasional depredations upon their neighbors.

The third class, denominated barbarous, are the Arabs of the plains and the scourge of emigrants. According to the best information I could obtain, their numbers are as follows :*

Comanches.....	20,000
Kaiowas.....	3,500
Lipans.....	6,500

amounting to 30,000 persons, one-fifth of whom are supposed to be warriors. They are perfect types of the American savage, and to us appear more barbarous than the Spaniards considered them at the end of the preceding century.† Hunting and war are their favorite pursuits. Agriculture is esteemed a degradation, from which their proud natures revolt; their dependence for subsistence being upon game, and depredations upon frontier settlements. So haughty is their spirit, and so great their contempt for white men, that it is somewhat doubtful whether they will ever be induced to accept civilization and a local habitation, instead of the unrestrained freedom of their wild and lawless life.

Between the Comanche range and the Rio Grande are several fragments of roving bands of Apaches, whose condition in 1799 is described in chapter vi. As they were not seen upon our trail, and are not supposed to be numerous, they are passed over without further remark.

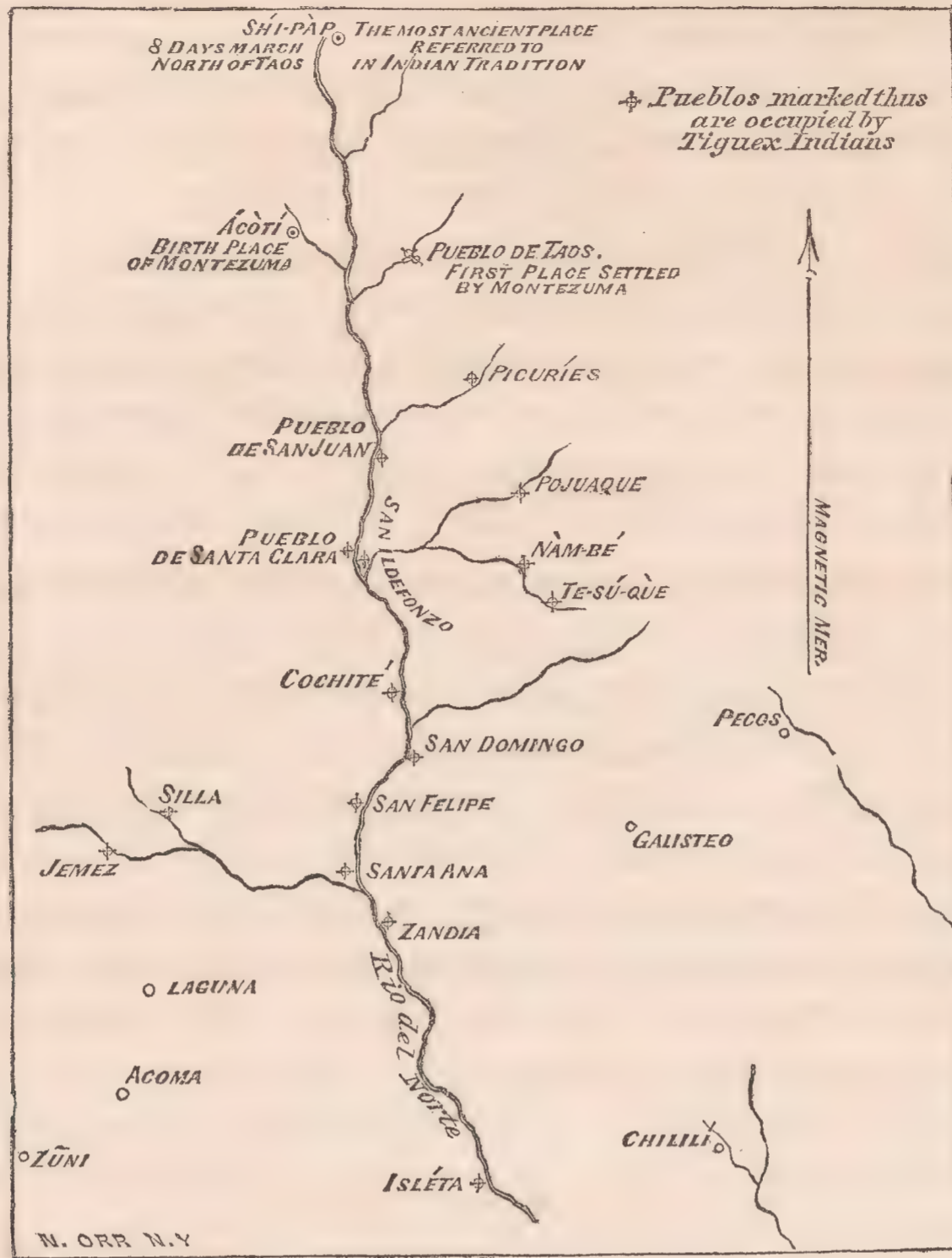
The Pueblo Indians of New Mexico present a strong contrast to those previously noticed. They remain living in towns, irrigating and cultivating the soil, nearly in the same manner as was their custom previous to the period of the Spanish conquest. We first met bands of them upon the Canadian river, where they were in search of Comanches for the purposes of trade. They said their tribe was called "Tiguex" by Spaniards, but, in their own language, the appellation was Ki'-o-wummi. They traced upon the ground a sketch of their country, with the names and locations of the pueblos occupied in New Mexico—a copy of which (somewhat

* These estimates differ from those given in Mr. Schoolcraft's History. The latter are as follows : Comanches 27,000, Kaiowas 3,500, Lipans 500—amounting to 31,000. Mr. Burnet, in an interesting article upon this subject, ranks the Lipans next to the Comanches. His estimates of numbers would, however, reduce the above by nearly one-half.

† See the description of Comanches in chapter vi.

improved) is annexed. It is more particularly referred to in chapter III. With regard to their numbers, it is difficult to form a satisfactory estimate.

PLATE I.



Indian map showing the positions of the Pueblos in New Mexico.

In the report of Lieutenant Abert is found an extract from an official statement of the population of New Mexico, in which the Pueblo Indians are included. The following is a copy of it:

Extracts from the records in the State Department at Santa Fé.

[Translation.]

“Mariano Martinez de Lejanza, brevet brigadier general and constitutional governor of the department of New Mexico, to its inhabitants sends greeting: That the assembly of the department has agreed to decree the following:

“The assembly of the department of New Mexico, in discharging the powers which are conceded by the 134th article of the organic law of the republic, decrees the following:

“DIVISION OF THE DEPARTMENT.

“*Article 1.* The department of New Mexico, conformably to the 4th article of the constitution, is hereby divided into three districts, which shall be called the Central, the North, and the Southeast. The whole shall be divided into seven counties, and these into three municipalities. The population, according to the statistics which are presented for this purpose, is 100,064. The capital of this department is Santa Fé.

“CENTRAL DISTRICT.

“*Art. 2.* This district is hereby divided into three counties, which shall be called Santa Fé, Santa Ana, and San Miguel del Bado. The capital of these three counties shall be the city of Santa Fé.

“ *Art. 3.* The first county shall comprise all the inhabitants of Santa Fé, San Ildefonso, Pojuaque, Nambé, Cuyamanque, Tezuque, Rio Tezuque, Sienea, Sienuilla, Agua Fria, Galisteo, El Real del Oro, and Tuerto. The county-seat is Santa Fé. The number of inhabitants is 12,500.

“ *Art. 4.* The second county shall comprise the inhabitants of Rayada, Cochité, Peña Blanca, Chilili, Santo Domingo, Cobero, San Felipe, Jemez, Silla, Santa Ana, Angostura, and Algodones. The number of inhabitants is 10,500. The county-seat is fixed at Algodones.

“ *Art. 5.* The third county shall comprise the inhabitants of Pecos, Gusano, Rio de la Vaca, Mula, Estramosa, San José, San Miguel del Bado, Pueblo, Puerticito, Cuesto, Cerrito, Anton Chico, Tecaloté, Vegas, and Sepillo. Inhabitants 18,800. The county-seat shall be San Miguel.

“ NORTHERN DISTRICT.

“ *Art. 6.* This district is divided into two counties, called Rio Arriba and Taos. The capital is Los Luceros.

“ *Art. 7.* The county of Rio Arriba comprises the inhabitants of Santa Cruz de la Cañada, Chimayo, Cañada, Truchas, Santa Clara, Vegas, Chama, Cuchillo, Abiquiu, Rito Colorado, Ojo Caliente, Ranchitos, Chamita, San Juan, Rio Arriba, Joya, and Embuda. The county-seat is Los Luceros. The number of inhabitants is 15,000.

“ *Art. 8.* The county of Taos comprises the inhabitants of Don Fernandez, San Francisco, Arroyo Hondo, Arroyo Seco, Desmontes, Sinaguilla, Pecuriés, Santa Barbara, Zampas, Chamizal, Llano, Peñasco, Moro, Huerfano, and Cemmaron. The county-seat is Don Fernandez. The number of inhabitants amounts to 14,200.

“ SOUTHEASTERN DISTRICT.

“ *Art. 9.* This district is divided into two counties, called Valencia and Bernalillo. The capital is Valencia.

“ *Art. 10.* The county of Valencia comprises Valencia, San Fernando, Tomé, Socoro, Limetar, Polvaderas, Sabinal, Elames, Casa Colorada, Cebolleta, Sabino, Parida, Luis Lopez, Belen, Lunes, Lentes, Zuñi, Acoma, and Rito. County-seat Valencia. Number of inhabitants 20,000.

“ *Art. 11.* The county of Bernalillo comprises Isleta, Padilla, Pajarito, Ranchos de Atrisco, Atrisco, Placeres, Albuquerque, Alameda, Corrales, Sandia, and Bernalillo. County-seat, Bernalillo. Number of inhabitants 8,204. The whole number of inhabitants of the district, 28,204.

“ This decree shall be made known to the governor, that he may carry it into execution.

“ JÉSUS MARIA GALLEGOS, *President.*

“ JUAN BAPTISTA VIGIL Y MURIS, *Secretary.*

“ By virtue of the premises, I command that this act be published, circulated, and made known, to all whom it may concern, for its most active observance and fulfilment.

“ Palace of the government, Santa Fé.

“ MARIANO MARTINEZ.

“ JOSE FELIX JUBIA, *Secretary.*

“ June 17, 1844.”

It is probable that, since 1844, very little change has occurred in the number of Pueblo Indians. Therefore, by dividing the aggregate, so as to give each town its proportion, we may obtain an approximate estimate of the Indian population. In the following table this has been attempted.

TABLE.

Santa Fé.....	4,500	Cuesto.....	1,200	Peñasco.....	900
San Ildefonso.....	500	Cerrito.....	800	Moro.....	900
Pojuaque.....	500	Anton Chico.....	1,500	Huerfano.....	900
Nambé.....	500	Tecaloté.....	1,000	Cemmaron.....	900
Cuyamanque.....	400	Vegas.....	1,800		14,200
Tezuque.....	700	Sepillo.....	1,500	Valencia.....	1,500
Rio Tezuque.....	900		18,800	San Fernando de Taos.....	800
Sienega.....	500	Santa Cruz de la Cañada.....	900	Tomé.....	1,000
Sienaguilla.....	300	Chemayo.....	900	Socoro.....	1,500
Agua Fria.....	500	Cañada.....	650	Limitar.....	1,000
Galisteo.....	1,200	Truchas.....	900	Polvaderas.....	800
El Real.....	1,000	Santa Clara.....	600	Sabinal.....	1,000
Tuerto.....	1,000	Vegas.....	1,500	Elames.....	800
	12,500	Chama.....	900	Casa Colorada.....	900
Rayada.....	1,100	Cuchillo.....	900	Cebolleta.....	1,000
Cochité.....	900	Abiquiu.....	1,800	Sabino.....	800
Peña Blanca.....	1,200	Rito Colorado.....	500	Parida.....	800
Chilili.....	800	Ojo Caliente.....	500	Luis Lopez.....	800
San Domingo.....	800	Ranchitos.....	900	Belen.....	800
Cobero.....	1,000	Chamita.....	900	Lunes.....	800
San Felipe.....	800	San Juan.....	500	Lentes.....	800
Jemez.....	450	Rio Arriba.....	900	Zuñi.....	2,000
Silla.....	450	Joya.....	900	Acoma.....	1,200
Santa Ana.....	500	Embuda.....	850	Rito.....	500
Angostura.....	1,000		15,000		20,000
Algodones.....	1,500	Don Fernandez.....	2,000	Isleta.....	800
	10,500	San Francisco.....	1,000	Padilla.....	500
Pecos, (at present deserted)		Arroyo Hondo.....	700	Pajarita.....	500
Gusano.....	1,400	Arroyo Seco.....	700	Ranchos de Atrisco.....	100
Rio de la Vaca.....	1,500	Desmontes.....	800	Atrisco.....	800
Mula.....	1,000	Sineguilla.....	700	Placeres.....	500
Estramosa.....	1,500	Picuriés.....	800	Albuquerque.....	3,000
San José.....	1,500	Santa Barbara.....	1,000	Alemeda.....	800
San Miguel del Bado.....	1,800	Zampas.....	900	Corrales.....	200
Pueblo.....	1,500	Chamizal.....	900	Sandia.....	500
Puerticito.....	800	Llano.....	900	Bernalillo.....	504
					8,204

From the preceding results, we derive the following table of the probable numbers of Tiguex and other Indians of New Mexico, occupying the twenty-one towns represented upon the sketch:

Pueblo de Taos,.....	800	Isleta,.....	800†
“ de Picuriés,.....	800	Jemez,.....	450*
“ San Ildefonso,.....	500	Santa Ana,.....	500
“ Pojuaque,.....	500	Silla,.....	450
“ San Juan,.....	500	Pecos,.....	none
Nambé,.....	500	Chilili,.....	900
Cuyamanque,.....	400	La Laguna,.....	800‡
Tezuque,.....	700	Acoma,.....	1,200§
Santa Clara,.....	600	Zuñi,.....	2,000||
Cochité,.....	800		
San Domingo,.....	800*		15,300
San Felipe,.....	800†		
Sandia,.....	500†		

According to the above statement, twenty-one pueblos, at present occupied, contain 15,300

* Estimate by Captain Simpson.

† Estimate.

‡ Estimate by Simpson and others.

§ Estimate founded on Abert's description.

|| Gregg, Simpson, Leroux, and others.

persons;* equal to about one-sixth of the whole population of the Territory. For the greater part of two centuries they have been characterized by peaceful dispositions, and noted for honesty and sobriety. They regularly till the soil, and have sufficient foresight to make seasonable provision for all their necessities. Although most friendly in their intercourse with their white neighbors, they live exclusively by themselves, and neither intermarry with, nor adopt the habits of, any other race. They appear to rejoice in the change from Mexican to American rule, and anticipate a return to them of the prosperity which their traditions commemorate as belonging to the Saturnalian or Montezuma era.

West of Rio Grande, we enter the country of the Navajos. They extend northward from our route to Rio San Juan, valley of Tuñe Cha, and Cañon de Chelle; occupying a region some 15,000 square miles in extent. Within the fertile valleys they cultivate wheat, corn, and vegetables; and upon the grassy plains graze numerous flocks and herds. Their hunting-grounds extend upon the south as far as the headwaters of Rio Gila. For weaving blankets, this band of the Apache tribe is famous; but they are not known to be expert in any other branch of arts. The number of the Navajos is variously stated—10,000 being the estimate of Gregg, which is probably nearly correct. Formerly, they were troublesome neighbors to the inhabitants of New Mexico; but since the establishment of a military post at Fort Defiance, under the command of an officer who understands Indian character, and is able at once to command their esteem and respect, few depredations have been committed. They appear to be making advancement in peaceful pursuits, and bid fair to become willing recipients of civilization.

West from the Navajos, and in the fork between the Little and the Big Colorados, lies the country of the Moquinos—a people famous in Spanish history as well for their devotion to liberty and successful valor in resisting foreign aggression, as for their hospitality, integrity of character, and attention to agriculture. In many respects, they assimilate to the people of Zuñi, with whom they ever maintain friendly relations. The situation of Moqui seems to be within wide and fertile valleys, lying near the base of mountains where are found the sources of various tributaries to the Colorado Chiquito. A few isolated portions of a high table-land remain in the vicinity of their fields, and upon the tops are the ancient pueblos, which, for centuries, have been considered remarkable monuments of Indian art.

The following are the names of the seven pueblos of Moqui. The estimate of the population is by Mr. Leroux, who has been among them:

Names.	In Zuñi language.	Number of warriors.	Total population.
Ò-rái-bè.....	Ú-lè-ò-wà.....	400	2,400
Shú-mũth-pà.....	Shú-mũth-pài-ò-wà.....	150	900
Mú-shài-ì-nà.....	Mú-shài-è-nòw-à.....	150	900
Áh-lé-là.....	Áh-lè-là.....	150	900
Guál-pí.....	Wathl-pì-è.....	150	900
Shí-wĩn-nà.....	Shí-wĩn-è-wà.....	20	120
Té-quà †.....	Té-é-wũn-nà.....	100	600
Whole number.....	.....	1,120*	6,720‡

REMARKS.—In the spelling of Indian words, the vowels have the Spanish sounds; *a* like *ah*—*e* as *a* in *fate*; *o* like *o* in *note*; *u* like *oo* in *food*; but where a letter is marked thus, *u* the sound is short.

* Since writing the above, I have noticed, in Mr. Schoolcraft's History, an estimate of the population of the pueblos of New Mexico, by which the aggregate is between 11,000 and 12,000.

† Probably should be Tigux, one of the ancient tribes of Rio del Norte.

‡ I perceive in Mr. Schoolcraft's history (volume 1) different names for most of these pueblos, and a larger estimate of the population.

Between the Colorado Chiquito and Rio Gila roam two bands of Apaches, called Coyoteros and Pinal Leñas, consisting probably of 300 warriors, or 1,500 persons each. They live among the mountains, and occasionally cultivate patches of soil, producing wheat, corn, and squashes. In one instance a field of cotton was discovered near their rancherias. However, not being fond of quiet pursuits, they subsist partly upon roasted mescal and piñon nuts, which they find in their wanderings, and place their main dependence for support upon forays into Sonora, proving a great scourge to the Mexican frontier. They are not wanting in native shrewdness, and, though generally hostile to parties of white men whom they may meet, they have been known to receive Americans into their country with kindness and hospitality. There are some fine valleys and many fertile spots within their limits, and, if they were willing to work, they well know how to subsist without plunder.

We now reach the San Francisco mountains, and enter the hunting-grounds of the Cosninos. They are said to roam northward to the big bend of the Colorado. The vast region toward the south, lying between Rio Verde and the Aztec range of mountains, is occupied by Tontos; while west and northwest of that range, to the mouth of Rio Virgen, are found a tribe calling themselves Yabipais, or, as sometimes written, Yampais. Their numbers are estimated at 2,000 each. Leroux and Savedra believe these three to be allied tribes; but there exists some doubt upon the subject. The language of the latter proves that they have an affinity with the Mojaves and Cuchans of Rio Colorado; while, according to Don José Cortez, the Tontos belong to the Apache nation. I have myself found Tonto villages intermingled with those of Pinal Leñas, north of Rio Gila, with whom they lived on friendly terms, with like customs and habits; except that they subsisted almost exclusively upon mescal and piñones,* and possessed none of the fruits of agriculture. Yet the country they now occupy shows traces of ancient acequias, and has extensive valleys of great fertility, which might again be cultivated.

Mr. Leroux, on his return from California to New Mexico in May 1854, followed the river Gila from its mouth to the Pima village; and thence crossing over to the junction of the Salinas with Rio Verde, ascended the latter stream for some distance, and crossed from it to our trail upon Flax river.† He represents Rio Verde‡ as a fine large stream; in some cases rapid and deep, in others spreading out into wide lagoons. The ascent was by gradual steppes, which, stretching into plains, abounded in timber—pine, oak, ash, and walnut. The river banks were covered with ruins of stone houses and regular fortifications; which, he says, appeared to have been the work of civilized men, but had not been occupied for centuries. They were built upon the most fertile tracts of the valley, where were signs of acequias and of cultivation. The walls were of solid masonry, of rectangular form, some twenty to thirty paces in length, and yet remaining ten or fifteen feet in height. The buildings were of two stories, with small apertures or loopholes for defence when besieged. From his description, the style of building seems to be simi-

* Piñones are edible nuts, from a species of pine tree which grows abundantly in this region.

† Rio Colorado Chiquito.

‡ This river is called by Mr. Antoine Leroux, Rio San Francisco. He passed along it with a small party in the summer of 1854. The following description of the country and the rivers referred to has been kindly furnished to accompany this report:

Extract from Leroux's Journal, on his last trip from Pueblo de los Angeles, California, to New Mexico.

“May 16, 1854.—This morning left Rio Gila, and camped on Rio Salado.

“May 17.—Camp on Rio San Francisco. From last camp here, road hilly and stony; wood, grass, and water plenty. During the day we saw and examined the ruins of some abandoned Indian villages.

“May 18.—Camp on San Francisco. To-day, tolerably good road, wood plenty, splendid water, and grass rich. Woods are the walnut, cotton, locust, sycamore and willow trees.

“May 19.—Camp on San Francisco. Road pretty good, but we were obliged to ford the river about ten times. Wood, water, and grass in abundance.

“May 20.—Camp on San Francisco. Road hilly and stony, but still easy enough to travel. Water splendid; grass plenty; cotton-wood, ash, sycamore, &c., in quantities.

“May 21.—Camp on San Francisco. While nooning in the morning, we were struck by the beauty of some ruins, very likely those of some Indian town, and being in the centre of an open valley. The walls of the principal building, forming

lar to the chichitcale, or red house, above the Pimas, rather than like the Indian towns of New Mexico. In other respects, however, Leroux says that they reminded him of the great pueblos of the Moquinos. The large stones of which those structures were built, were often transported from a great distance. At another place he saw a well-built town and fortification about eight or ten miles from the nearest water. He believes that, since they were built, the conformation of the country has been changed, so as to convert springs and a fertile soil into a dry and barren waste. The idea is not a new one; Capt. Simpson advances something like it. This conforms to the Indian traditions of the Montezuma era, attributing to the high mesas an arable soil; and also partially accounts for the desertion of some of the more recent pueblos of New Mexico.

Upon the Colorado Chiquito (Flax river) were extensive traces of ancient ruins, some of which have been well represented in a report by Captain Sitgreaves. The Cosnino caves had been plastered with mortar, showing more artistic skill than is practised by the present occupants of the country. At Pueblo creek were found remains of towns and of fortifications crowning the surrounding heights, and overlooking Aztec Pass there are similar ruins. Westward, down Williams river to Rio Colorado and thence to the Pacific, no vestige of such ruins was seen. Yet means of subsistence are not wanting. There are fertile spots and permanent water in the valleys.

In the vicinity of Williams river, game is abundant; the rocky cliffs and barren-looking hills produce maguey plants; multitudes of the fruit-bearing *cereus giganteus* and mezquites grow in the valley; affording a sufficient supply of the usual Indian food. The inference, therefore, seems to be, that the belt of country previously crossed was indeed the track of the ancient pueblo builders; and that, according to tradition, they proceeded from the northwest to the upper waters of Rio Colorado. There they divided; portions ascended by the San Juan, Cañon de Chelle, or the more easterly branches of that stream, toward the centre of New Mexico; others, passing over to the waters of "Rio Verde," descended its valley to Rio Gila, and thence continued, perhaps, to the present city of Mexico. This theory of migration is considered nearly obsolete, and ought not to be revived, provided another, more probable, may be suggested for the desertion of the ruins in the regions referred to. Upon the lower part of Rio Colorado no traces of permanent dwellings have been discovered. The same remark is applicable to Rio Gila below the junction of the Salinas, although upon the rocks there are many inscriptions similar to those found near Zuñi and at Rocky Dell creek.

The tribe that now occupies the region from Pueblo creek to the junction of Rio Verde with the Salinas is called Tonto. The word in Spanish signifies *stupid*, but Mexicans do not apply that signification to these Indians; on the contrary, they consider them rather sharp, particularly at stealing. Therefore, as it is not a term of reproach, we may reasonably suppose that, as is frequently the case, it is the Indian name corrupted, perhaps, by Spanish spelling. It is

a long square, are in some places twenty feet high and three feet thick, and have in many places loop-holes like those of a fortress. The walls were as regularly built as those of any building erected by civilized nations; to judge by the decay of the stones, these ruins might be several centuries old, (maybe those of some Montezuma town.) Heaps of broken and petrified vessels are strewn in all directions. Near camp are the ruins of another Indian village. Those ruins show that this country was once under cultivation; who were its inhabitants, and what became of them, is hard to tell. Road hilly, but of easy access everywhere. Grass and water in abundance.

"May 22.—Camp on San Francisco. Road very hilly, but practicable; plenty of wood and water. To-day we ascended and descended two high mountains (*à pied*) which looked just like the crossing of the Alps. Our camp is on a ridge of a most delightful valley, having the river to our left, gigantic rocky mountains on both sides, and under centenary trees.

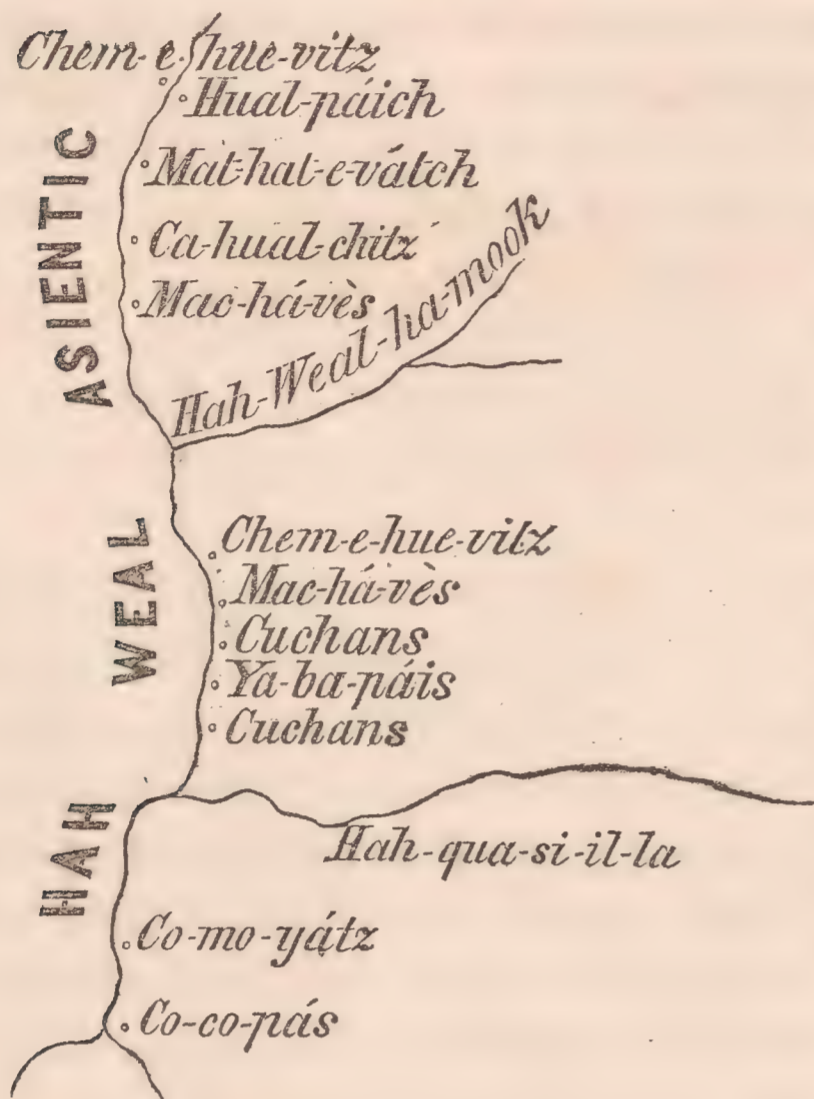
"May 22 and 23.—Camp on San Francisco. Road good, grass plenty, and wood in abundance as well as water. On the night of the 22d we had an attack from some Indians, called the Tontos of the Yampais nation. Although a quantity of arrows were shot into camp, still neither men nor animals were wounded.

"May 24.—Camp on a small creek. Left Rio San Francisco this morning. The creek we are camped on runs between two chains of very steep and rocky mountains. In the afternoon we crossed a mountain about 1,500 feet high; the crossing was performed in two hours.

"The creek we are camped on is a tributary of the Rio San Francisco, and runs into it from the east. Road tolerably good, grass plenty, and water and wood in abundance. The district passed over is mostly covered with old ruins."

a coincidence worth noting, that when Father Marco de Niça, in 1539, was in search of the kingdom of Cevola, (now Zuñi,) he met an Indian from that place, who gave him information of several great nations and pueblos. After having described Cevola, the friar adds: "Likewise he saith that the kingdom of Totontec lieth towards the west; a very mighty province, replenished with infinite store of people and riches." The position indicated, *west from Zuñi*, would apply to Pueblo creek, and it would be an easy corruption for the name Totontec to pass into Tonto. Don José Cortez, as may be seen in chapter vi, calls them Apaches; but Sevedra,

PLATE 2.



Yuma map of Rio Colorado, with the names and location of tribes within its valley.

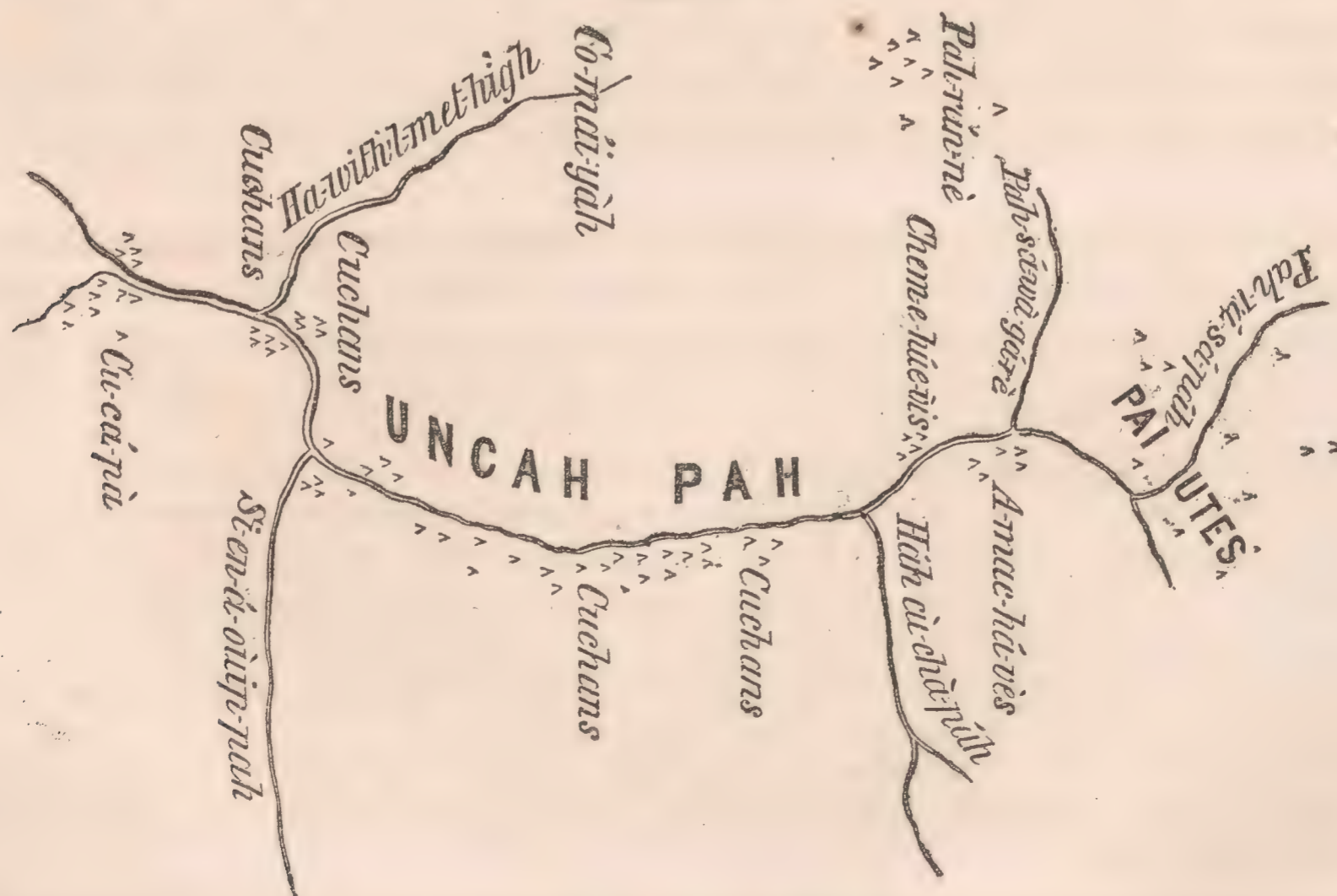
who is a well-informed Mexican, and, having been much among wild tribes of Indians, is generally considered authority in whatever relates to them, says that Tontos are Indians of Montezuma, like those of the pueblos of New Mexico. Pimas, Maricopas, Cuchans, and Mojaves, also, he adds, belong to the same great nation. In proof of this, he asserts that they all have one custom—that of cropping the front hair to meet their eyebrows,* suffering the rest, back of their ears, to grow and hang down its full length.

The Colorado river flows through a superb valley, which, since its first exploration by Alarcon in 1540, has been occupied, and, to a considerable extent, cultivated by tribes having a fixed residence and permanent abodes. They have no wandering propensities, and never have degenerated to the barbarous condition of the Apache nation and the Snake tribe of Indians. The accompanying sketch of this country is from a tracing upon the ground by a Yuma (Cuchan) Indian, giving the names and positions of various tribes as indicated by him.

The existence of several of these tribes appears to be known to Indians only. The same names were given to me in 1849, by the chief of the Yumas, at the mouth of the Rio Gila. Their population could not be ascertained from him.

The sketch which follows was traced by the chief of the Chemehuevis, who makes no mention of a mingling of other tribes with the Cuchans and Mojaves:

PLATE 3.



Pai-ute Map of Rio Colorado.

* There is not an exception to this rule among the Gila and Colorado Indians.

A Mojave guide, who accompanied us from his village to the Mormon road, was skillful in communicating ideas of numbers, and proved accurate in statements that we had means of testing. We therefore endeavored to obtain from him certain statistics regarding his tribe. There are five principal chiefs of the Mojave nation, each of whom we had seen at the head of a band of warriors. Our guide informed us that Joaquin commanded 60 fighting men; José Maria, 50; Oré, 80; Manuel, 80; Mezcal, 100. He said there were lesser captains like himself, each having the command of smaller numbers; his own band consisting of five only. The warriors above enumerated amount to 381. The whole number is somewhat greater. But, according to our observations when among them, many of the able-bodied young men choose to remain at home for the cultivation of their fields or the protection of the women, and, therefore, are not included among the warriors.

In order to get some idea of the rate of increase in the tribe, we asked concerning the wives and children of various chiefs whom we knew. The result is exhibited in the following table:

Names of men.	Number of wives.	Number of children.	
		Boys.	Girls.
Iratéba	1	0	1
Cai-ruk	4	0	1
José Maria	2	1	2
Joaquin	2	1	0
Oré	2	1	1
Manuel	3	1	2
Mezcal	1	0	1

If it were safe to draw inferences from such limited data, females would appear to be more numerous than males. Children seem to be less in number than adults; giving evidence of a gradual decay of the tribe. If this conclusion be correct, it is difficult to assign a reason for it. The region they occupy is fertile, and its climate salubrious. They are vigorous and healthy, and have plenty of food. Diseases are rare among them, and evidently they live to extreme old age. They are more powerful than their neighbors, and have few enemies, except the Coco-Maricopas, who are incapable of doing them much harm.

The following estimate of the number of Indians now residing in the Colorado valley, from the Mojave villages down to the mouth of Rio Gila, is given by Mr. Leroux, based upon personal observations during various passages through the country:

Name of tribe.	Number of warriors.	Whole number.
Mojaves	600	4,000
Chemehuèvis	300	1,500
Yumas, (Cuchans?)	500	3,000
	1,400	8,500

This estimate does not include the Cocopas, (3,000,) who live near the mouth of the Colorado, nor the Yampais, (2,000,) now residing, as the Mojaves tell us, a short distance below the junction of Williams river. Those added, would make the population of the Colorado valley, below the Mojave villages, 13,500.

According to the manuscript report of Don José Cortes in 1799—a portion of which will be found in chapter vi—the population of this valley was then as follows, viz:

Talliguamayque.....	3,000
Cajuanches (Cuchans ?).....	2,000
Yumas.....	3,000
Ta-ma-jābs (Mojaves ?).....	3,000
Talchedums.....	3,000*
Cucapa (Cocopas ?).....	3,000
	<hr/>
Making in all.....	17,000
	<hr/> <hr/>

Therefore, supposing the above estimates both approximately correct, the number of Indians in the Colorado valley has considerably diminished since the beginning of the present century.

To what has been related in the Itinerary, illustrative of the character of the Indians of this valley, little will be added here. By all who have seen them, they are considered superior, both in mental capacity and in physical development, to others of their race in this section of the continent. Of their bravery our troops have had experience in a contest with the Yumas, who are a branch from the same stock as the Mojaves; but it is believed that they prefer peace to war, and fight only upon their own soil for the preservation of their independence and the protection of their homes. It is true, they are extremely jealous of the presence of strangers among them. The missions of San Pablo and San Pedro, established at the mouth of Rio Gila about a century since, were tolerated for a short time only. The Indians, doubtless, suspected that their liberties were menaced, and, therefore, put an end to those establishments, by killing the priests and destroying their dwellings. About fifty or sixty years ago, some Spanish adventurers established a colony upon a portion of the wide and fertile bottom lands of the Colorado, and, after a brief residence, experienced the same fate as the missionaries. From ten to fifteen miles from the river, the ruins of their acequias, now overgrown with large mezquite trees, are still visible. In 1849, numerous emigrants to California passed through this country, and gave many accounts of the hostility of the Yumas. But, in investigating the causes of the troubles, it appeared that the Americans, by appropriating the maize belonging to the Indians, had been the first aggressors; and that, too, after having received from the natives great assistance in crossing the river. At this time government troops were sent to the Colorado, and, by kind treatment of the Indians during a stay of two months, restored friendly relations between them and the emigrants. Afterwards, a band of outlaws, from the frontiers of the United States and Mexico, established a ferry below the mouth of Rio Gila, and imposed many restraints and indignities upon the natives. The latter took advantage of their first opportunity, and exterminated the party. This led to a contest with our troops, who, after several sanguinary engagements, succeeded in restoring peace.

The rude, untutored savage, without doubt, believes that he has a right to the spot where his wigwam stands—to the fields where his maize and melons grow—to the land which has been cultivated by his forefathers since time immemorial. He can see no reason why he should yield up his home and the graves of his ancestors to the first grasping white man who covets the spot. If the privileges, which nature has led this people to expect, are not secured to them, or some satisfactory compensation substituted, another Indian war may be the result, and the tribes upon the Colorado annihilated. It is hoped that they may be saved from such a melancholy fate by the prompt and generous interference of the government.

West of Rio Colorado we enter the range of the widely extended Utah nation. Those that roam over the region traversed by us, call themselves Paiutes,† and are closely allied to those that massacred the party of the lamented Captain Gunnison. This band probably does not number above 300 persons. Though supposed to maintain a scanty and precarious subsistence,

* No number is specified in the original manuscript; but this tribe is represented as being about equal with the rest.

† José Cortez, in chapter vi, writes the name Payuches.

principally upon roots, they are probably distinct from the Diggers of California. We passed through one little valley of theirs, at Paiute creek, where wheat and melons had been cultivated. Afterward we had another proof of their desire for substantial food. Though shy at our approach, they hovered about us at Soda lake, and finally committed the only act of hostility experienced by our party on the route. A herder having lagged behind the train with two tired mules, they killed him, and took the animals for food. We were unable to overtake and punish them as they deserved. They will scarcely be civil again to small parties of emigrants until our troops shall have taught them a salutary lesson.

From the Mormon road to the base of Sierra Nevada are scattered the wilder portion of the Cahuillas, who frequently make depredations upon the frontier ranchos of California. They do not appear to be numerous, and probably do not exceed 500 in number. Formerly all of this tribe belonged to the California missions. Since the decadence of those institutions, they have been peons upon the ranchos, where many yet remain. It is not surprising that some prefer to return to their primitive mode of life among the mountains, rather than submit to unmitigated degradation amidst a civilized race.

General summary of the Indian population in the region contiguous to the route.

Semi-civilized, bordering the Canadian river.....	62,000
Rude " " "	2,100
Barbarous " " "	30,000
Pueblo Indians of New Mexico	15,300
Navajos	10,000
Moquinos.....	6,720
Pinal Leñas and Coyoteros	3,000
Tontos, Cosninos, and Yampais.....	6,000
Mojaves, Chemehuevis, and Cuchans	8,500
Pai-utes, near Soda lake	300
Cahuillas of the mountains.....	500
	<hr/>
Total.....	144,420
	<hr/> <hr/>

CHAPTER II.

Indian Residences.—Portraits and Dress.

THE semi-civilized Indians of the Choctaw territory occupy frame houses or log-cabins, such as white men would erect under similar circumstances; wanting only in that air of neatness and refinement which indicates the presence of an Anglo-American woman. As a type of these dwellings can be found everywhere within our new settlements upon the frontier, no drawing is deemed necessary to give an idea of their appearance. In the Itinerary may be found a description of some that were visited.

Beaverstown consists of a range of log houses, built by troops, at old Camp Arbuckle, for temporary quarters. When deserted by the soldiers, a band of Delawares took possession; although the structures are inferior to those erected by the Choctaws and Shawnees in their respective villages.

Plate 4 represents a Kaiowa camp in the valley of the Canadian. The tents are formed with light poles twelve feet in length, interlaced and tied near the top, and thence spreading so as to intersect the ground in a circle. Over these are spread coverings made of nicely dressed buffalo hides, the hair side being turned inward, and the exterior fancifully painted. The top may be opened to give egress to smoke, or closed to exclude rain.

PLATE 4.



Kaiowa camp.

Plate 5 shows their method of packing the tents in changing the position of camp. The poles are fastened to the sides of a horse, and allowed to drag upon the ground. Comanches are said to make use of similar tents, except when hunting or at war. The camp which we

saw upon Shady creek was composed of artificial bowers, formed with bent saplings and leafy twigs. There were hundreds of them of the same construction, evidently intended for merely temporary use.

PLATE 5.



Kaiowa Indians removing camp.

Plate 6 shows the construction of a range of houses in Zuñi. It will answer also for a type of such pueblo buildings as are at present occupied in New Mexico. By a reference to Coronado's description of this place and people in 1540, it will appear that during three centuries no appreciable change has taken place. Had the pueblo been buried like Pompeii, and at length exhumed and its population resuscitated, there could not be a closer resemblance to the description of pioneer Spaniards than is now found between Zuñi and the ancient Cibola. This,

PLATE 6.



Zuñi.

however, is but one of the seven towns of Cibola; the others are in ruins, some of which are at El Moro, at Ojo Pescado, and at Arch spring. El Moro, under the name of Inscription Rock, may be found minutely portrayed in Captain Simpson's report of the Navajo expedition. The accompanying *plate 7* gives a view from the top of the rock. For a full description of Acoma, San Domingo, and other existing pueblos, it is sufficient to refer to Lieutenant Abert's report

of his examination in New Mexico. Our object is merely to call attention to the fact of their great antiquity and entire dissimilarity to the abodes of other Indian tribes upon our route.

PLATE 7.



Ruins upon El Moro.

Plate 8 represents an Apache wigwam, as rude, it is believed, as any race of human beings have been known to construct for abodes. These huts are usually isolated in some mountain

PLATE 8.



PINKNEY, SC. NY.

Apache wigwam.

gorge, near a rivulet or spring, and are composed of broken branches of trees. They are covered with weeds, grass, or earth, such as may be obtained most readily. A large flat or

concave stone, upon which they grind corn or grass seed to flour, is the only utensil or article of furniture that they do not remove in their wanderings. Visits to the houses of Mexicans, or their more enterprising Indian neighbors, excite no desire to improve their condition by the erection of more comfortable habitations. Tents they do not use, even when robbed from Mexicans or some poor party of emigrants surprised and murdered. The Tontos, Yampais, and most of the Apache Indians within New Mexico and California are equally barbarous and rude in the construction of their habitations.

Plate 9 is intended to give some idea of the faint traces of ancient adobe dwellings, as they now frequently appear in the Zuñi country, upon Rio Gila, upon Pueblo creek, upon the Colorado Chiquito (Flax river) and at other places in the vast region between longitudes 108 and 113, and between 32° and $35\frac{1}{2}^{\circ}$ north latitude. Large fields in the valley of Rio Gila, and many spots among the Pinal Leña mountains, are thus marked with the foundations of decayed adobe houses. In Cañon de Chelly, near the San Francisco mountains, and upon Rio Verde, there are ruins of more permanent structures of stone, which in their day must have excelled the famed pueblos of New Mexico. Those found near the cascades of the Colorado Chiquito are represented in Captain Sitgreaves's report. Others have already been referred to in the Itinerary.

PLATE 9.



Vestiges of ancient dwellings.

Plate 10 represents one of the dwellings of the Mojaves. The large cottonwood posts, and the substantial roof of the wide shed in front, are characteristic of the architecture of this people. This particular house appears to run into a sand-bank, and is peculiar. Others are formed in the valley, with all their walls supported by posts; and the longitudinal beams have their interstices filled up with straw or mud mortar. The cylindrical structure in front is tastefully made of osier twigs, and thatched so as to be impervious to rain. It is used as a storehouse for grain and fruit of the mezquite. The large earthen jar, figured by the side of the granary, is also a receptacle for corn. The interior of the houses consists of a single room with thatched roof, sandy floor, and walls so closely cemented by mud as to be nearly air-tight. It has no window, and receives no light except by the door which leads to the shed, and by a small hole at the top which gives egress to the smoke of fires. Structures similar to this are common throughout the lower portion of the Colorado valley, and may be found also among the Cocomaricopas and Pimas of Rio Gila. With the latter, however, the circular hut, described by Mr. Bartlett, is much in vogue. In such gloomy abodes the Indians seek shelter from cold.

Arranged around the walls, are large earthen jars, in which they preserve their main supply of fruits and vegetables.

PLATE 10.



Mojave dwelling.

Plates 11 and 12 represent Choctaws. Their dress is fanciful, showing a fondness for bright

PLATE 11.



Choctaws.

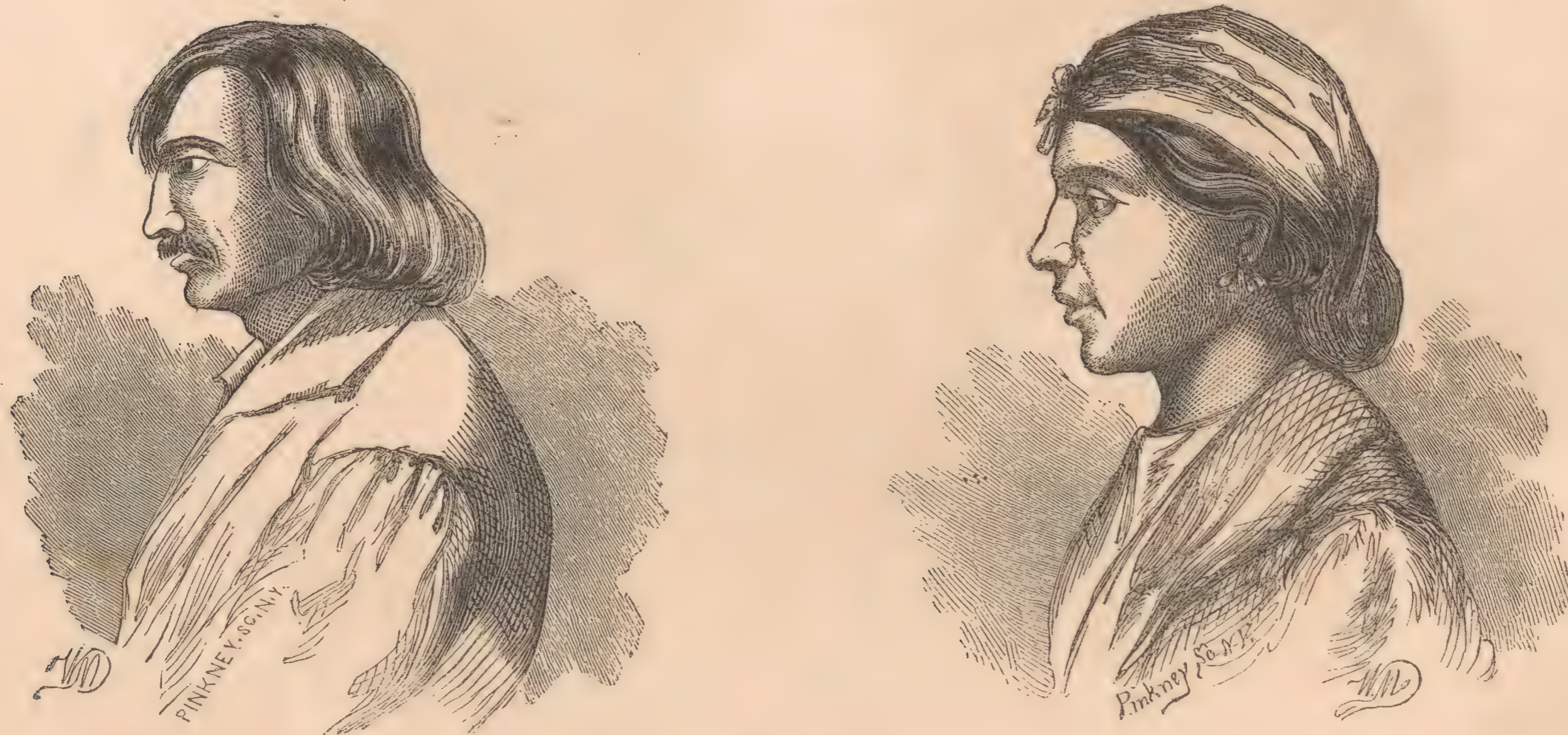
colors and silver ornaments. Pendants of beads or shells are frequently attached to the ears, nose, or neck. The hair is sometimes cropped in front, to reach to the eyebrows; and red or blue paint is generally used to beautify their faces. A favorite style of wearing it is in half circles beneath the eyes. The moustache is not worn, nor is there the appearance of a beard.

PLATE 12.



Choctaws.

PLATE 13.



Shawnees.

The features are rounded, and the cheek-bones have not the prominence which characterizes western prairie Indians. The eyes are large, oval, and brilliant; and, though not blue, have the mild expression that belongs to that color.

Plates 13 and 14 are portraits of Shawnees who live upon the right bank of the Canadian,

PLATE 14.



Shawnees.

opposite the mouth of Little river. Although further from the white settlements, they seem not less advanced in civilization than the Choctaws. They dress less gaudily, and care little for other ornaments than silver ear-rings, finger-rings, and brooches of their own manufacture,

PLATE 15.



Black Beaver.

PLATE 16.



Delaware device.

some of which are executed with taste and skill. The hair is parted in front, or cut so as to fall loosely upon the neck. Moustaches are usually worn by the men. The women are neater and better looking than the Choctaws.

Plate 15 is a portrait of Black Beaver, the chief of a band of Delawares living between the Shawnees and Kichais. Black Beaver is an invalid, and hardly a fair type of his people. They are much like the Shawnees, although the latter are better looking. In both bands there are many who wear a moustache. The accompanying figure, represented in *plate 16*, is a facsimile of an image tattooed upon Black Beaver's arm. Whether it was merely a fanciful device of the artist, or some sacred emblem of Indian superstition, could not be learned.

Plate 17 represents two savages of the Huéco tribe whom we met upon the prairie south of the

PLATE 17.



Hueco Indians.

Canadian. They have high cheek-bones, and a wild look, (which the artist has failed to represent,) totally different from the quiet features of those representing the preceding tribes. Their loose hair is uncropped. Feathers, tied to a lock at the crown of the head, float with the breeze.

They are armed with bow and quiver of arrows; wear blankets wrapped around their loins, and buckskin sandals upon their feet. Kichai Indians afterward visited us, but we saw about them no characteristics differing from Huécos.

Plate 18 represents a couple of Comanches, wrapped in blankets, girdled with cords, and on horseback. One is figured in the act of speaking by signs. They are armed with bows and arrows, and are without moccasins. They are expert horsemen, ride gracefully and rapidly, with no other equipments than the simple raw-hide noose represented. However, they are not averse to using both saddle and bridle, whenever in their marauding expeditions they can obtain possession of them. Their features are sharp; nose long; eyes small, black, and sparkling. Their furtive glances express cunning, if not treachery.

PLATE 18.



Comanches.

Plate 19 is intended to represent Kaiowas upon a hunt. We gave them a cow, and they said they would show us how they killed buffalo. Therefore, mounting horses, they first goaded the poor cow to madness, and then pursued her. The scene is sufficiently indicated, except that the artist has transformed the game into that which we were desired to imagine. There appears to be no characteristic difference between the Kaiowas and Comanches. It is probable that they are both branches of the "Snake" tribe. Our vocabularies of their languages, which Professor Turner is examining, will determine the fact. The Kaiowas* wear blankets wrapped around their bodies, in the toga style. They are excessively fond of ornaments of iridescent shells, of silver, and of brass, such as are represented in the chapter upon Indian arts. They wear enormous head-dresses made of feathers, with long trails behind, ornamented with circular plates of silver. Yellow ochre is the favorite tint for besmearing their faces, and vermilion is used to color the head where the hair is parted. Like the Comanches, they suffer

* The Indians and Mexicans sometimes pronounce the name as if written Kayaguas. I have seen it so spelled.

the hair to fall loosely behind, and sometimes clip a lock or two in front, that it may not cover their eyes. As a class they are lank, lean, and bony, with small eyes, piercingly black and fiendish. Their shoulders are broad and limbs muscular. They seem to me of lighter complexion than most of the tribes west of the Del Norte.

PLATE 19.



Kaiowa buffalo chase.

Plate 20 gives sketches of Pueblo Indians of San Domingo. Their features express mildness and a considerable share of intelligence. A blanket, loosely wrapped around the body, is a

PLATE 20.



Governor and other Indians of the pueblo of San Domingo, N. M.

favorite article of dress. The hair is rudely clipped or parted upon the forehead, and falls behind upon the shoulders. Sometimes it is braided and bound into a queue. A tiara or band is frequently worn around the head. This people do not appear to have an excessive regard for ornaments; the women are content with a string of beads and a cross.

Plate 21 represents a chief and a warrior of the pueblo of Zuñi. The chief holds in his hands a spear and a chimal. The latter, however, is in truth a trophy won from the Navajos, and not of Zuñi manufacture. It is made of bull-hide, curiously painted in colors, and nearly surrounded

PLATE 21.



Zuñi Indians.

by a strip of red cloth trimmed with feathers. These shields are impervious to arrows, and frequently hard enough to turn aside a ball. The gay colors and waving trails of cloth and feathers are supposed to be useful as well as ornamental. In battle the Indians are not quiet for a moment, but, with constantly bended knees, leap rapidly from side to side, waving their shield and its long streamers, for the purpose of dazzling the eyes of their adversaries. Apaches are said to oil their joints before going to battle, in order to make them supple.



H. B. Mollins sculp.

T. Smolclair's Lith. Phila.

NAVAJOS.

The Zuñians have eyes darker and more piercing than Choctaws. Their dress consists usually of buckskin hunting-shirts and fringed moccasins. Their mode of cropping and dressing the hair is nearly the same as that practised by other Pueblo Indians; sometimes it is parted upon the forehead and confined by a band. It is to be regretted that we obtained no portrait of the white Indians of Zuñi; but the small-pox being prevalent among them, it was deemed imprudent to visit their houses. Some of them, however, were seen; having light or auburn hair, fair complexions, and blue eyes. It is remarkable that the first Indian from Zuñi seen by Father de Niça in 1539, is described as a "white man of fair complexion." A few of that type have existed there ever since.

Plate 22 is intended to represent Navajos. The sketch is given as furnished by the artist; though, excepting the striped blanket of Navajo manufacture, the portraits differ little from those of the Pueblo Indians. One is represented with hair cut squarely in front to the eyebrows—a custom not heretofore attributed to any of the Apache race. The Navajos are distin-

PLATE 23.



Tontos.

guished from all other tribes of Indians, and even from the more southern bands of Apaches, by the fullness and roundness of their eyes. There is something of a "wide-awake" expression about them, which is peculiarly characteristic. In the manufacture of blankets, and in cultivation of the soil, they are far superior to other bands of their tribe, and compare favorably even with the famed Pimas of Rio Gila. There is a considerable personal resemblance between these tribes, though the latter are taller and finer looking. It is believed that, in color, Navajos and Pimas are a shade less dark than other bands of New Mexican Indians. Specimens of the Navajo blanket were obtained for the Indian Bureau. In closeness of texture, they are scarcely excelled even by the labored and costly serapes of Mexico and South America.

Plate 23 exhibits portraits of Tonto Indians. Their appearance, according to the sketch, certainly indicates stupidity sufficient to render their name appropriate. But our guide, who had been among them, and known their reputation for thieving, said that they were neither stupid nor foolish, but, on the contrary, remarkably shrewd. Some allowance ought, perhaps, to be made for their situation; being prisoners, and supposing themselves under sentence of death, while their portraits were being taken. One is represented with naked limbs and bare feet, the picture of poverty. A torn shred of Navajo blanket and a fine bow with arrows are all that he possesses. His hair is rudely clipped in front. The other is dressed in ragged buckskin, with a band around his head.

The Yampais that we saw in the same region had the appearance of more intelligence than those before us. We neglected to sketch them, expecting to see others; but none came near us again.

Plate 24 contains sketches of Paiutes or Chemehuévis Indians of Rio Colorado. They are a

PLATE 24.



Chemehuévis Indians. (Pah-Utahs.)

portion of the great Pah-Utah nation, and have a language entirely distinct from the tribes by which they are surrounded. In other respects, however, they assimilate to their neighbors, with whom they live in amity. Agriculture is their main pursuit; hunting an occasional pastime. Their bow is characteristic of the tribe to which they belong, being of *bois-d'arc*, elegantly curved, bound with sinews, and frequently ornamented at one end by the skin or rattle



H. B. Mollhausen.

T. Sinclair's lith, Phila.

MOJAVE INDIANS.

of a snake. They are less majestic in figure than are the Mojaves and Yumas; their eyes are small; their hair is clipped in front, and usually gathered behind by a narrow band, from which it hangs loosely down the back. Their native dress consists simply of a bark petticoat for women, and a breech-cloth for men, each girded upon the loins by a cord. Infants are bound to a board, and have over their heads a cradle-like cover made of osier twigs. The hands are not confined, however, and the constraint does not seem irksome to the child. Partly to this practice may be ascribed the erect and faultless form for which the Colorado Indians are distinguished.

Plate 25 represents Mojaves and the style in which they paint themselves. Their pigments are ochre, clay, and probably charcoal, mingled with oil. Blue marks tattooed upon a woman's chin denote that she is married. The skirt consists of two distinct articles; the back part being composed simply of a mass of strips of the inner bark of cottonwood, united to a string which passes around the hips, while the apron is of twisted cords made of vegetable fibres, in various colors, hanging loosely from the girdle, to which they are bound. A belt, like those of Pima manufacture, is also wound around the body. Both men and women delight in wearing upon their necks coils of wampum composed of shells cut into circular discs, with holes drilled through the centre, by which they are strung. Married women also frequently wear a single bivalve shell curiously wrought. Eagles' feathers, tied to a lock of hair, are worn only by men. Nose-

PLATE 25.



Mojaves.

jewels designate a man of wealth and rank. The principal chiefs have elaborate feather head-dresses. The artist has hardly done justice to the precision with which this people trim and dress their hair. Mojaves, like Pimas, Maricopas, and Yumas, pay special attention to this part of their toilet, all cutting squarely to the eyebrows in front, and the men taking great pride in the length and smoothness of the plaits that fall down upon the back. Vermin are destroyed by matting the hair with clay, which is worn for two or three days. The head is then sub-

jected to a thorough washing in the river, and again appears in the superb covering which nature has afforded. This people never become bald, and grey hair is seen only upon persons feeble in old age. The men are remarkably tall and gracefully proportioned. The women, on the contrary, are short and thick; their features, however, are regular, with an oval contour of face, and large, merry-looking black eyes.

Plate 26 is a sketch of Cahuillas of California, as seen at Coco Mongo rancho. They are squalid, miserable, and degraded. From children of the forest, as they had been before the Spanish conquest, they were by Jesuits led to an observance of the rites of the Christian church,

PLATE 26.



Cahuillas: Peons, or domestic Indians of California.

and became obedient to their teachers. Although instructed in labor, their duties were light, and they were sufficiently clothed and fed. Those, probably, were the palmiest days of this people. When the priests were divested of authority, their converts became peons or slaves of the rancheros. At length the system of peonage is nominally abolished in California, but the Cahuillas are sunk in ignorance and sloth, and no provision has yet been made to lift them from their destitute condition.

CHAPTER III.

Indian Traditions, Superstitions, and Pictographs.

AT the Delaware settlement, called Beaversville, we were visited by Jesse Chisholm, a Cherokee. He is well known throughout the Cherokee, Creek, and Choctaw countries, and, as a trader, has been much among the wild tribes of the prairies. He speaks English and Spanish, and is so well versed in Indian languages, that at a late council of Comanches, Kaiowas, Huécos, Kichais, Cadoes, and Witchitas, with the various semi-civilized tribes inhabiting the regions referred to, he was chosen interpreter for all. His opportunities, therefore, for acquiring information upon the subject under consideration are evident. He states that all the above-mentioned tribes have a firm conviction of the existence of one Great Spirit. The wilder the Indian, the less he has seen of white men, the more implicit is his trust in the invisible Deity. From this unity of faith and similarity in the modes of worship, Chisholm infers that the different tribes have all the same origin.

The civilized Indians are beginning to put less confidence in the "Creek fire," though it is still kept burning. The Cherokees also are becoming remiss in the performance of their ancestral rites. However, they maintain their ancient custom of having one family of the tribe set apart for the priesthood. Upon the birth of a son, he is subjected to a fast, which continues seven days. On the third day he is consecrated to his office; on the ninth other ceremonies are performed. The boy is afterwards trained to his profession, and becomes a priest or "medicine man," to win celebrity and power in proportion to his talents and ambition. When any undertaking of magnitude is contemplated, the priest is consulted for an augury. Not long since Chisholm attended one of these ceremonies. The people, apprehending an attack from their enemies, had consulted the priest. He arose with dignity and addressed the assembly. He told them that the Great Spirit equally loved all people; but that those who prayed to him, and believed most implicitly in his power, he condescended to favor with knowledge denied to others. Having concluded an eloquent and imposing invocation, he produced a small black stone, or piece of metal, and said that, in very ancient times, the Great Spirit had been pleased to give it to his chosen people to indicate his will. Then taking a curiously wrought bowl, alleged to be of great antiquity, he filled it with water, and placed the black substance within, causing it to move from one side to the other, and from bottom to top, by a word. Alluding, then, to danger and foes, the enchanted mineral fled from the point of his knife; but as he began to speak of peace and security, it turned toward and clung to it, till lifted entirely from the water. The priest finally interpreted the omen, by informing the people that peace was in the ascendant, no enemy being near.

Cherokees, from time immemorial, have been accustomed to baptise their infants with water when three days old. They believe that, without this rite, the child cannot live. They have a custom of sacrifices and burnt-offerings. The victim is generally a deer; sometimes the whole animal, at others the heart and selected portions of the entrails are burned.

They believe in future rewards, but not in future punishments; in the Good Spirit, and in a happy spirit-land; but know nothing of the Evil One and his domains, excepting what they have learned from white men. Misdeeds, they think, are punished in this world; hence sickness, poverty, war, and death.

His intercourse with Comanches has impressed him with a high opinion of their intellect. Their language is copious, but difficult to learn; there being often many words to represent the

same idea. They have an unwavering confidence in the Good Spirit, and believe that, however great may be the disproportion in numbers or strength, if He be on their side, they are sure to be successful. If defeated, they say "He was angry with us, and this is a punishment for some offence." They have yearly gatherings to light the sacred fires. They build a large collection of huts, and sit crowded about them, taking medicine for purification, and fasting for seven days. Those who can endure to keep the fast unbroken, are rendered sacred in the eyes of the rest. While the ceremony lasts, a perfect silence reigns. No word is spoken. When the "spirit moves," they rise and dance until exhausted, then again sit quietly upon the ground to commune with their own thoughts.

The custom of fasting is practised by all the tribes of this region. With Cherokees it is the prevailing mode of purification, and an abstinence of seven days renders the devotee famous. Seven is a magic number. The tribe is divided into seven clans. The seventh son is necessarily a prophet, and has the gift of healing by touch. A deserted Comanche camp on Shady creek, (rudely represented in *plate 27*,) gave evidence of superstitious rites and Indian offerings, in corroboration of many of the customs above mentioned.

At camp 42, upon the Canadian, near the Llano Estacado, were seen Pueblo Indians from San Domingo. After an introductory smoke, they became quite communicative, furnishing a vocabulary of their language, and much curious information as to their traditions and peculiar faith. They are Tiguex; or, according to their own language, "Ki-o-wum-mi," which, by referring to the vocabulary, is found to denote *two*. When questioned regarding the number and positions of the pueblos in New Mexico, they rudely traced upon the ground a sketch, which is represented in chapter i.

According to tradition, this tribe first appeared at Shipap, the northwest source of Rio del Norte. Whence they came is not known. They were wandering without fixed abodes, and sought shelter among cañons of the river, in caves which yet remain. They sojourned awhile at Acoti, the birth-place of Montezuma, who became leader and guide of the subsequent migration. He taught them to build pueblos, with lofty houses and estufas, and to kindle sacred fires, to be guarded by priests. Taos was the first pueblo he established; and from thence he proceeded southward, forming settlements in the order of succession named upon the map. Acoma was strongly built, and fortified by him. Pecos was one of the principal towns; and, while here, Montezuma took a tall tree, and planted it in an inverted position, saying that when he should disappear, a foreign race would rule over his people, and there would be no rain. But he commanded them to watch the sacred fire till that tree should fall, at which time white men would pour into the land from the east, to overthrow their oppressors, and he himself would return to build up his kingdom. The earth would again be fertilized by rain, and the mountains yield treasures of silver and gold. From Pecos, which—seeming to have fulfilled its destiny—is now desolate, Montezuma continued southward, spreading pueblos far and wide, till he reached the city of Mexico. There, they say, he lived till the arrival of the Spaniards, when he disappeared. "Since then," said the narrator, becoming quite excited by his story, "the prediction has been verified, and the tree at Pecos fell as the American army was entering Santa Fé." For some time previous the Indians of that pueblo had been dwindling away; and soon after, an old priest, the last of his tribe, died at his post, and the sacred fire was extinguished. They are now anxiously expecting the arrival of Montezuma; and it is related that in San Domingo, every morning at sunrise, a sentinel climbs to his house-top, and looks eastward, to watch for his coming.

The Tiguex say that Comanches, Navajos, and all tribes of Indians, are of the same race, descended from Montezuma. All smoke to the sun, that he may send them antelope to kill, Indians to trade with,* and save them from enemies.

The first of the Indian hieroglyphics discovered upon our route were at Rocky Dell creek,

* Our informers were on a trading expedition through the land of the Comanches, whom they could not find; therefore, the prayers are applicable to their condition.



From the sketch by Mr. S. H. Hildreth.

COMANCHE CAMP ON SHADY CREEK.



between the edge of the Llano Estacado and the Canadian. The stream flows through a gorge, upon one side of which a shelving sandstone rock forms a sort of cave. The roof is covered with paintings, some evidently ancient, and beneath are innumerable carvings of footprints, animals, and symmetrical lines. Fac-similes of a portion of them may be found in *plates 28, 29, and 30.*

PLATE 28.



Pictographs at Rocky Dell creek.

Fig. 1 is much defaced, and appears to be very old. It occupies a conspicuous part of the rock. The figure is naked, and to the head are appended circles, as if to represent enormous ears. In one hand is a huge club, and in the other a sword. The colors used are red, black, and white.

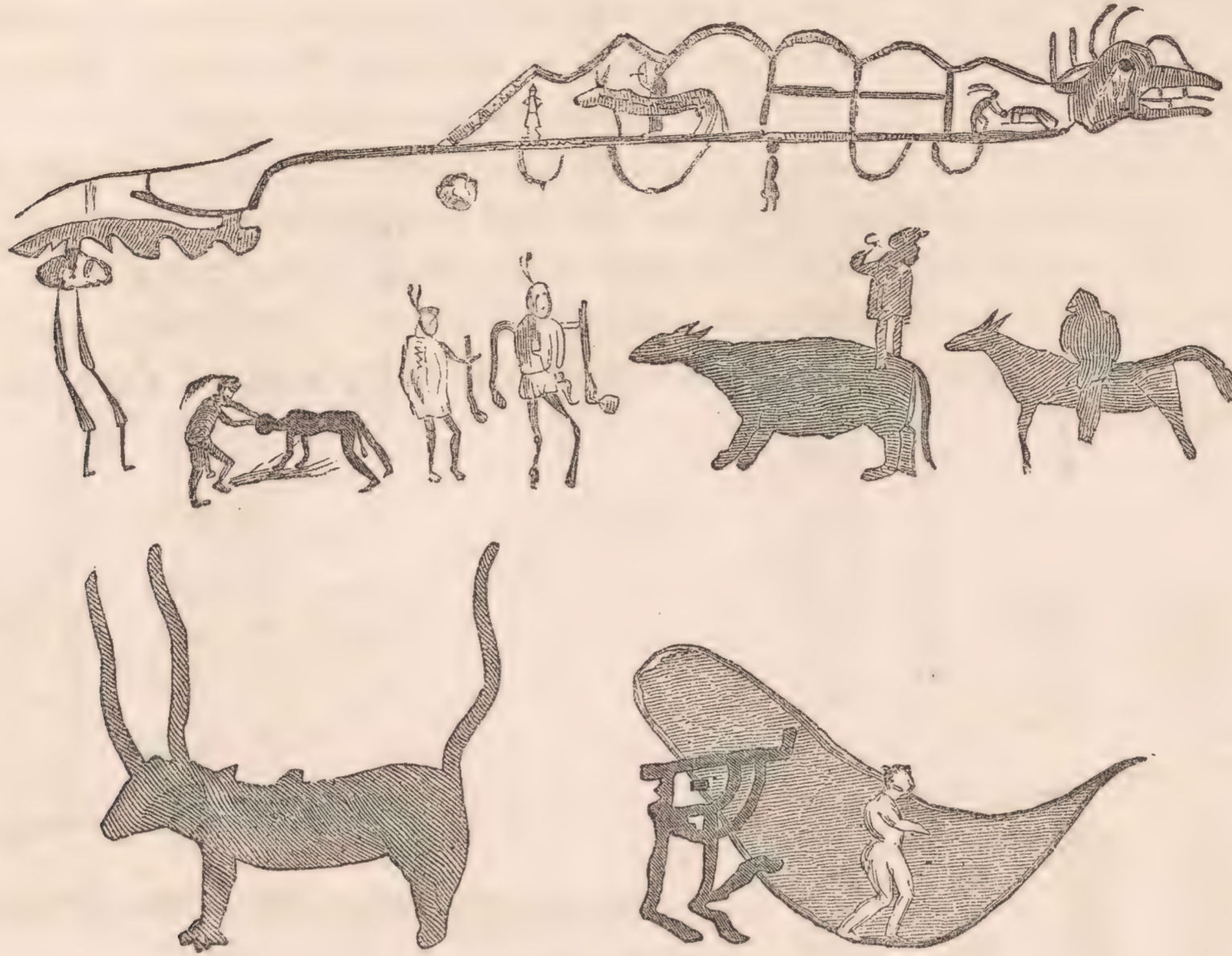
Fig. 2 is of the same period; a representation of some superior being, with wings, perhaps to denote spirituality, and a hand, signifying that he is the creator of the sun, which appears issuing from it. He stands upon the back of an alligator, but the latter appears to be of later origin.

The colors of No. 3* are dim, and many of the details obliterated, giving room for Imagination to fill up the details to her own satisfaction. This series, more than the others, seems to represent a chain of historical events, being embraced by serpentine lines. First is a rude

* The sketches here referred to have been lost. The relative positions of others are slightly changed.

sketch resembling a ship, with sails; then comes a horse, with gay trappings, a man with a long speaking-trumpet being mounted upon him, while a little bare-legged Indian stands in wonder behind. Below this group are several singular looking figures: men, with the horns of an ox, with arms, hands, and fingers extended as if in astonishment, and with clawed feet. Following the curved line, we come to the circle, enclosing a Spanish caballero, who extends his hands in amity to the naked Indian standing without. Next appears a group with an officer and a priest bearing the emblem of Christianity.

PLATE 29.



Pictographs at Rocky Dell creek.

The carvings are of horses and men, with combinations of right lines and curves, producing various hieroglyphic figures. A favorite symbol is the track of a moccasin. Systems of lines, like tallies, are also numerous. Seven is the number most frequently noted, reminding one of

Chisholm's remarks. The men discovered among the sand several arrows and feathered ornaments, placed there as offerings, probably, to the deity of the place. We were here visited by Pueblo Indians from New Mexico, and copies of the inscriptions were shown to them. They recognised them, and said that this place was once a favorite buffalo range, and here their fathers hunted, feasted, and danced, and then, sitting by the water-side, recorded their thoughts and deeds upon the rocks. Figures 1 and 2 they decided to be representations of Montezuma, placed there to sanctify the spot, and secure a perpetual supply of water. They confirmed what the others had said in regard to the power of Montezuma, and his expected advent from the east. An explanation was asked regarding the singular animal represented at the top of plate 29. They said it was the great water-snake, created by Montezuma to give rain, and preserve the lives of those who should pray to him. They described it as being as large round as a man's body, and of exceeding great length, slowly gliding upon the water, with long wavy folds, reminding one of the accounts of the Nahant sea-serpent.

PLATE 30.



Inscriptions at Rocky Dell creek.

They say there is but one God, but that Montezuma is his equal. Inferior to them is the sun, to whom they smoke and pray, because he looks upon them, knows their wants, and answers their prayers. The moon is younger sister of the sun, and the stars are their children. All are worshipped. Besides these is the Great Snake, to whom, by order of Montezuma, they are to look for life.* Turning to the inscriptions, and pointing to the horned men, they said that this was a representation of the buffalo dance, from time immemorial a national festivity, at which they crowned themselves with horns and corn-shucks.

We saw no more Indian inscriptions until we reached the cañon upon Santa Fé river, where the half-vitrified surfaces of the rocks contained many representations of snakes, four-footed beasts, and men. They are rude, like those upon the banks of Rio Gila. Being disconnected, they seem designed to tell no story, and hence the copies are suppressed.

The next series of carvings was found at El Moro (Inscription rock) where Spanish adventurers and explorers, from as early a period as the first settlement of Plymouth, have been in the habit of recording their expeditions to and from Zuñi. But these have all been fully described by Captain Simpson, in his report upon the Navajo expedition, and therefore will not be repeated here. The Indian figures are evidently more ancient than the oldest of the Spanish inscriptions.

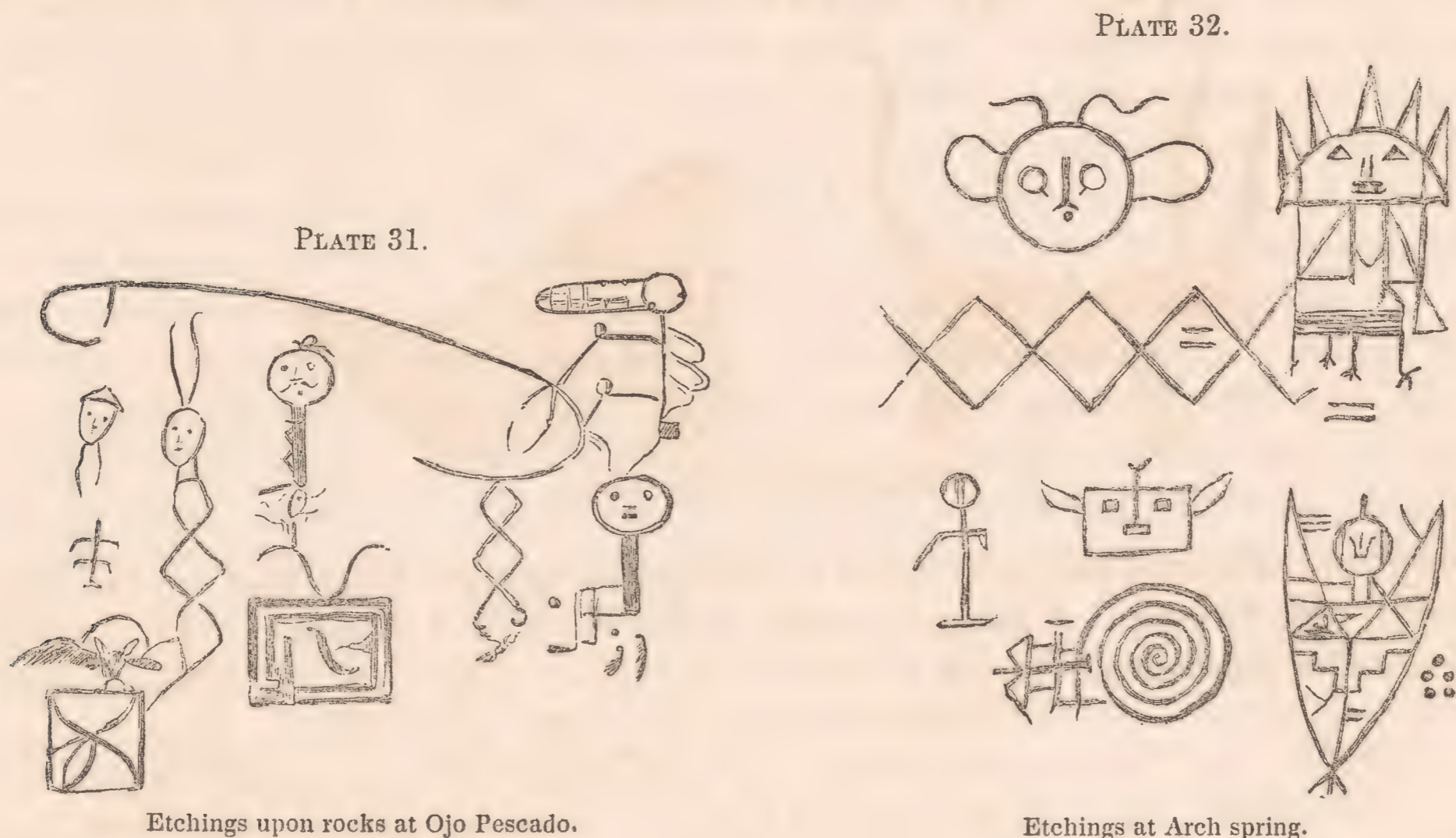


Plate 31 represents some of the etchings upon rocks in the vicinity of the ruins at Ojo Pescado. The figures are curious, and might safely be pronounced centuries old. They have been defaced by time only, there being no trace of a modern hand about them.

In plate 32 are copies of a few of the figures found cut upon rocks at Arch spring, near Zuñi. There seems to be a faint similarity between the first two images, and those said to represent Montezuma at Rocky Dell creek.

In the valley of Zuñi there is a singular spring, surrounded by high walls of earth, upon the top of which are many earthen jars fixed in an inverted position. A sketch, and some remarks upon it, may be found in the following chapter upon Indian antiquities and arts. Pedro Pino, governor of this frontier pueblo, visited our camp, and was questioned regarding this fountain. He replied: "We live in a country without acequias, and, for the growth of our crops, depend

* Vincente says, that when he was a captive among the Comanches, he was bitten by a rattlesnake. The Indians scarified the wounded foot with a flint, rubbed it with a weed, bruised the snake, caught it, and told him to take hold of it. He was afraid to do so; but they told him he would die if he did not. He then grasped it convulsively, and they coiled it around the wound. He was cured, of course; and his foot now bears the scar.

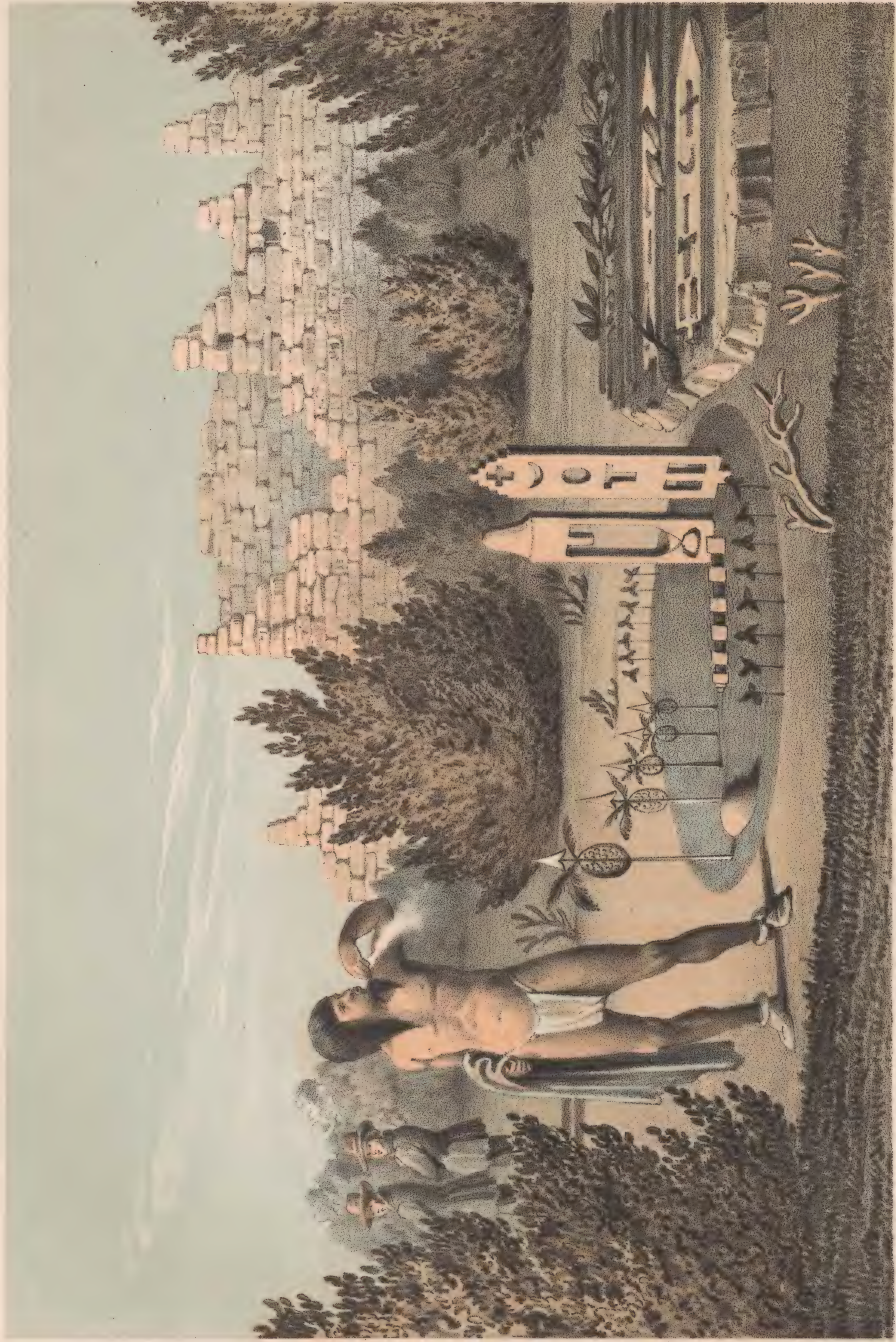
upon rain. To obtain this blessing from the Great Spirit, it is necessary for us to perform the rites and observe the ceremonies of our ancestors. This spring has ever been held sacred to the rain god. No animal may drink of its waters. It must be annually cleansed with ancient vases, which, having been transmitted from generation to generation by the caciques, are then placed upon the walls, never to be removed. The frog, the tortoise, and the rattlesnake, represented upon them, are sacred to Montezuma, the patron of the place, who would consume by lightning any sacrilegious hand that should dare to take these relics away."

He also told a wonderful story of a sudden freshet that anciently swept over the country, destroying all men and beasts that did not fly from the valleys to mountain-tops. The Zuñians that escaped built the town, which is now in ruins, upon a high mesa; and a yellowish horizontal vein, near the top of the stratified mount, marks the line of high water.

The caciques are priests as well as governors, and Pedro Pino is the high priest and master of their peculiar ceremonies. His especial duty is to officiate before the water deities. He seeks upon the hill-side for twigs of certain trees, which he carefully cuts into sticks a few inches in length, and trims with feathers. Upon the top of each he binds, first, four turkey feathers; then four eagles' feathers; and finally, below, the same number of ducks' feathers. Some sacred spot is then selected; and these sticks, united by threads like a snare, are planted in the ground. This is an invocation for rain. It is dedicated to Montezuma, or to the lesser divinities of water—frogs, turtles, and rattlesnakes. The Great Spirit, in consequence of these ceremonies, gives them rain in due season, enabling them to produce fine crops without irrigation. The people believe that their superior sanctity in the observance of these rites has caused them to be thus favored above the Spanish population. Although tolerating in their pueblo a church of the cross, and occasional visits of a Christian priest, they seem to have little regard for the Catholic religion. In secret they glory in loyalty to Montezuma. They endeavor to keep their Spanish neighbors ignorant of their ceremonies, but say that Americans are brothers of the children of Montezuma, and their friends; therefore they hide from them neither their sacred dances in the courts, nor the midnight meetings of caciques in the estufa. Beneath the apparent multiplicity of gods, these Indians have a firm faith in the Deity, the unseen Spirit of Good. His name is above all things sacred, and, like Jehovah of the Jews, too holy to be spoken. Montezuma is His son and their king. The sun, moon, and stars are His works, worthy of their adoration. Rattlesnakes, frogs, turtles, and all animals living near water are sacred, from association with one of the most esteemed among the Creator's blessings.

José Maria, the war-chief, upon another occasion, after having confirmed the traditionary legends of Pedro Pino, repeated the story of the flood; stating that, in ancient time, the waves rolled in from the west, and water gushed from the earth. It was at midnight. Many fled to the top of the mesa and were saved; the rest perished in the sea of waters. Navajos, Apaches, and even wild beasts, except such as found safety upon mountain-tops, suffered the same fate. The Zuñians, upon their lofty eminence, built a pueblo to await a subsidence of the waters. But as time passed, and waves still resounded from the sandstone cliffs which begirt their island of refuge, it was evident that the Great Spirit was angry. A sacrifice was devised to appease him. A son of the cacique and a beautiful virgin were the chosen offerings. Girded with sticks trimmed with feathers, they were let down from a cliff into the deep. The waters rolled back, leaving the young man and the maid statues of stone, which remain to this day. The people returned to the valley, deserting the city upon the hill until the arrival of the Spaniards; then again they climbed the heights, fortifying at every turn two steep approaches, the only points at which they were assailable. The town was rebuilt, and, by hurling stones upon their invaders, for a long time they retained their freedom. At length the enemy was victorious. The heights were scaled; and the Zuñians say that in the solid rock may now be seen, as if it were in clay, the foot-print of the first white man that reached the summit.

These various traditions regarding old Zuñi created a desire to visit the ruins. Therefore, with infinite labor we ascended the nearly perpendicular walls of the mesa mountain upon which



H. B. Mollhausen, Del.

F. S. Circular, Photo, Photo

INDIAN ALTAR AND RUINS OF OLD ZUNI.

they are situated, from ten to fifteen hundred feet above the valley. Our Indian guide, with whom we had no medium of communication, probably intending to show us the greatest curiosity of the place, led us across the flat top of the mountain, and pointed to an isolated sandstone pillar, several hundred feet in height, the top of which had been curiously worn into shapes resembling statues of human beings. This was evidently the rock which had perpetuated the tradition of the pair who had been sacrificed at the flood. There were represented, as in *plate 33*, four distinct figures—an apparent discrepancy. But a view was taken from the present town of Zuñi; and though the artist was ignorant of the legend, the sketch shows but two statues. The others were not visible from that point.

PLATE 33.



Legendary statues.

When we had visited the famous ruins of Old Zuñi, our conductor led us to one of Pedro Pino's sacred spots, adorned with notched sticks, feathers, shells, and netted twine. A view of this curious altar is shown in *plate 34*. It was interesting to find that one of the governor's most improbable tales proved strictly true. When we left, the guide scattered flour over the place, and muttered a prayer. One of the most remarkable circumstances regarding the insignia

represented was the regularity with which the sticks were carved. There were, probably, hundreds, lying in a pile, cut into the same figures as represented in this sketch, and differing only in the degree of decay which time had produced.

One, who for many years had been a prisoner among the Navajos, gave the following account of their customs. The ceremony of marriage consists simply of a feast upon horse-flesh. A plurality of wives is allowed, and a man may purchase according to his ability, the price being paid in horses. Hence, the wealthy often possess from ten to twenty women. The wife last chosen is always mistress of her predecessors. There are among them medicine-men, who deal in roots, and songs, and incantations, blowing ashes and muttering spells upon the invalid to be cured. Navajos believe in one Great Spirit; to him they make, like the Zuñians, offerings of flesh and flour, asking favors and seeking good fortune. They also make altars of stones, and sticks trimmed with feathers. The sun, moon, and stars are sacred, as the authors of seasons of rain and of harvest. But here the resemblance to Pueblo Indians ceases. They do not acknowledge Montezuma, nor is he, in any way, referred to in their traditions. Neither they, nor any other Apaches, consider rattlesnakes as sacred, though they have some superstition which leads them to pay particular veneration to bears. They will neither kill nor eat them. Pork, also, they have been known to refuse, even when suffering from hunger.

In *plate 35* are representations of paintings at Yampais spring, near Williams river. The spot is a secluded glen among the mountains. A high shelving rock forms a cave, within which is a pool of water, and a crystal stream flowing from it. The lower surface of the rock is covered with pictographs. None of the devices seem to be of recent date.

Plate 36 contains copies of some of the figures carved upon rocks at Paiute creek, about

PLATE-36.



Etchings at Paiute creek.

thirty miles west of the Mojave villages. These are numerous, appear old, and are too confusedly obscure to be easily traceable.

From the Mojave villages we were accompanied, for about a hundred miles, by two Indian guides. By signs, and a few Spanish words, which they had gathered, they generally succeeded in making themselves understood. One evening, desiring to learn something of their ideas regarding the Deity, death, and a future existence, we led one of them to speak upon those subjects. He stooped to the ground, and drew in the sand a circle, which he said was to represent the former *casa* or dwelling-place of Mat-e-vil, who was the creator of earth (which was a woman) and heaven. After speaking for some time with impressive, and yet almost unintelligible earnestness, regarding the traditions of that bright era of their race, which all Indians seem to delight in calling to remembrance, he referred again to the circle, and, suiting his action to the word, added: this grand habitation was destroyed, the nations were dispersed, and Mat-e-vil took his departure, going eastward over the great waters. He promised, how-

ever, to return to his people and dwell with them forever; and the time of his coming is believed by them to be near at hand. The narrator then became enthusiastic in the anticipation of that event, which is expected to realize the Indian's hopes of paradise upon earth. Much that he said was incomprehensible. The principal idea suggested was the identity of their deliverer, coming from the east, with the Montezuma of the Pueblo Indians; or, perhaps, the Messiah of Israel; and yet the name of Montezuma seemed perfectly unknown to our Indian guide. His ideas of a future existence appeared to us somewhat vague and undefined. The Mojaves (he said) were accustomed to burn the bodies of the dead; but they believe that an undying soul rises from the ashes of the deceased, and takes its flight over the mountains and waters eastward to the happy spirit-land.

Leroux says that he has been told by a priest in California, that the Colorado Indians were Aztecs, driven from Mexico at the time of the conquest by Cortez. He thinks the circle represents their ancient city, and the water spoken of refers to the surrounding lakes. This idea derives some plausibility from the fact, mentioned by Alarcon, that in his memorable expedition up the Colorado river in 1540, he met tribes that spoke the same language as his Indian interpreters who accompanied him from the city of Mexico or Culiacan.

It is to be regretted that we had not a better medium of communication with this people, as, upon this subject, much that is interesting might be learned from them. They have not yet received from white men any impressions to conflict with, or to change, the traditions handed down from their ancestors. They seem to be isolated, even from the Pueblo Indians of New Mexico. Although a blanket made by Moquis, and a sash of Zuñi manufacture, were found among them, they stated that these had been brought to them by Paiutes and Yampais Indians.

CHAPTER IV.

*Illustrations of Indian Antiquities and Arts.**

ONE of the most pleasing of primeval customs, was the respect paid to springs of water. Arising in the first wants and best impulses of our nature, it was cherished in warm climates, and at length became fostered in all. The "worship of fountains" is still prevalent throughout the eastern hemisphere. It is not obsolete in Great Britain and Ireland; for people are there yet found presenting annual offerings to them, just as the ancient worship of fire is, in some districts, ignorantly kept up.

Early incorporated, with other pagan superstitions, into the Christian church, strenuous efforts were made to abolish it; for in Europe, as in Asia, it was universal. Miraculous cures, as well as quenching thirst, were ascribed to certain fonts, and hence arose throughout Christendom swarms of "holy wells," of which numbers have not yet, in popular estimation, lost their virtue. Reverence to them was carried to an idolatrous excess.

In the tenth century a schism took place in Persia among the Armenians; one party was accused of despising "the holy well of Vagarscriebat." In the reigns of Canute and Edgar, edicts were issued in England prohibiting well-worship. Hereward, the Saxon hero, witnessed his hostess invoking the spirit of a fountain in her garden. In the last century, persons in Scotland performed pilgrimages to wells; and in England they were decorated with wreaths and flowers, hymns were sung over them, and even reading portions of the Gospel was a part of the ceremonies. Some critics, says Hearne, observe that what is translated "will worship" in Colossians ii, 23, should be *well-worship*. The Hindoos, Chinese, Moors, and Mahomedans, have their sacred wells. The people of Algiers sacrifice fowls to certain fountains. But to what extent these figure in sacred and classical history, every reader is familiar.

It is an interesting fact, that in the New World as in the old one, untutored man was moved by the same principle of gratitude to express his thankfulness for water; and as he knew not to whom he was indebted, he also imagined spirits presided over fountains, and to them made what he supposed were acceptable acknowledgments. While the motive that animated him was the same that influenced his species elsewhere, his manifestations of it were different. He is not known to have polluted his offerings with blood.

So keenly alive to the importance of the fluid in agriculture were the semi-civilized people of Central America, Peru, Mexico, and New Mexico, that it is very probable, had they been left to work out their destiny undisturbed by white men, fountains of water would have played as prominent a part in their mythology as they did in that of Egypt, Greece, and Rome. An example of the homage paid by the red race to genii of fountains, is furnished in the sacred spring of the Zuñis, represented on *plate 37*.

This basin of fine water is located near the table-land, on a branch of the river Zuñi, between the ruins of Ojo Pescado and the present pueblo of Zuñi. It is between seven and eight feet in diameter, and around it a low circular wall, from fifteen to twenty feet across, has been raised. The spring is cleared out every year, when an offering is made to the spirit of the font, of one or more *water-pöts*, which are placed on the wall. A dozen or more whole ones were observed, while fragments abounded. Some of the remaining vases are reputed to have been offered centuries ago by the pueblo caciques. Specimens were brought away, (see next plate,) notwithstanding the tradition that whoever abstracted one would be struck by lightning. As the

* By Thomas Ewbank.



Lith. of SARONY, MAJOR, & KNAPP, New York

ZUNI SACRED SPRING

Zuñi Indians do not have recourse to artificial irrigation, they depend entirely on rain; and it is their belief that, if they neglected the annual ceremonies at this spring, their crops would be destroyed by drought.

Of indications of man's movements in remote times, none are more durable and reliable, and surely none are associated with more agreeable reflections, than wells and fountains. Architectural and other remains occur in the vicinity of this spring, and throughout all the regions of New Mexico; but, compared to the date of its enclosure and use, they are but of yesterday.

PLATE 38.



Indian designs and manufactures.

Figure 1. This singularly formed vase was abstracted from the sacred spring of the Zuñis. Its capacity is about a gallon. The material is a light-colored clay, tolerably well burnt, and ornamented with lines and figures of a dark brown or chocolate color. A vast amount of labor has been spent on decorating the unique lip. A fine border-line has been drawn along the edge and on both sides of the deep embattled rim. Horned frogs and tadpoles alternate on the inner surface of the turrets, while one of the latter is represented on the outside of each. Larger frogs or toads are portrayed within the body of the vessel. The artist evidently used his brush with much freedom. Several of the figures might serve as spirited specimens of *diablerie*; of which the enlarged one above the vase is a sample.

Figure 2. A large vase, and also an ancient offering to the spirit of the spring. Its rim is partially embattled. An encrusted piece is formed on the interior surface of the lip, and on it a frog in the act of leaping from the vessel, as if disturbed by some one's approach. The outline of this vessel is identical with that of the classical cauldrons of antiquity and of our own times. Decorated by a different hand, and possibly in a different age or century from the preceding, another variety of Batrachians is introduced. This introduction of figures of water animals on vases dedicated to the genii of fountains, is peculiarly characteristic and appropriate.

Figure 3. A vase, which exhibits considerable taste in its outlines. It is five inches deep at the centre, ten across the widest part, and eight at the lips. There are four projecting pieces, or studs, at equal distances from each other, on the swelled part, as if designed to support the vessel on the perforated plate of a stove—a common practice of ancient and modern Peruvians. As usual, there are no signs whatever of the potter's wheel having been employed in the fabrication of this or the other vessels figured. The material is a light clay, and but poorly burnt. Both surfaces have been coated with bright glazing, approaching to white, and, though cracked all over, it presents, in clear relief, the umber-colored decorations. This interesting vessel was also taken from the Zuñi fountain; and it is observable that the paintings on it are confined to appropriate subjects—the crested serpents being probably intended for rattle or water snakes.* The figures in the interior are shown above—*i. e.*, a frog, three snakes, and four tadpoles.

Figure 4. A scoop or dipper from the Mojave tribe, and as neat and original an article in earthen-ware as could well be designed by a civilized potter. The material, and ornamental work are, of course, inferior. The shank is formed after the throat and head of a bird. The throat is hollow, and communicates with a perforation behind the open bills. It forms a weak rattle, having had some minute matters introduced before being baked.

Figure 5. The shape of this vessel is derived from the double gourd, which it perfectly resembles, and which is so common in some parts of Texas and New Mexico that it is in universal use by travellers. It is swung by a cord over the shoulders, or secured to the saddle by horsemen. It is the more valuable in warm countries, because the porous nature of the substance allows sufficient evaporation, from the sides of the vessel, to keep the water cool within. The specimen is of modern Zuñi manufacture. The figures painted on it are intended to represent butterflies.

Figures 6, 6. Two ancient vases, restored from fragments found on the Little Colorado. This class of earthen-ware is known to be of remote antiquity in America, as also on the eastern hemisphere. Colors are seldom employed—the ornament consisting of raised and indented designs, somewhat resembling our moulded glass-ware. The uniformity with which the patterns are often worked out is surprising, rivalling, as they do, modern work. These fragments are, in every view, interesting: the recurved lips are as neatly turned as if done on a wheel, and the material as regularly thickened and thinned at the edges. The plain bands that terminate the indented work are regular in width. The material is a light-colored clay, porous, and retains no indications of having been glazed. Altogether, the relics are fine specimens of the potter's art in past times. Nothing like it is now made by North American Indians, but old Peruvian vases exhibit the same style of ornament. Fragments of encrusted pottery have also been found in the mounds of the Mississippi valley. (See also some on *plate 40.*)

The animal vase (*figure 7*) is from Zuñi. It was bought of an Indian by a messenger sent to purchase canteens or casks. *Figures 5 and 7* were brought to the camp. The latter has been modelled in imitation of the Rocky mountain or indigenous sheep. Of the ordinary light-colored clay, it has had a white silvery glazing, which age or use has worn half off. It has been tolerably well baked, and rings well. Its capacity rather exceeds half a gallon. This

* I do not know that, upon this continent, any animal has been found similar to that figured upon this Zuñi vase. It would seem to be of Eastern origin; for in Harper's Magazine, among sketches from the ruins of Pompeii, there is the representation of a snake, with a tuft, like the one before us. In Egypt there is a horned snake quite venomous. It has the habit of burying itself in sand, and protruding its horns, probably to attract birds for prey. It is much feared by the natives.

kind of vessel is common with the present Pueblo Indians; and it was as common in ancient Mexico and Central America, for several have been dug up. In the cabinet of Dr. Davis, of New York, is a fine specimen from Palenque. It is impossible to compare ancient and modern specimens, without perceiving that in this branch of art no change, or next to none, has taken place in the countries named from times anterior to the discovery.

Figures 8 and 9. Images of unbaked clay kept in their dwellings by the Mojaves. They remind one of similar things kept by and buried with the Egyptians; and yet they do not appear to be intended for idols. Whether designed to preserve memorials of the dead, for children's toys, or used by the medicine-men in their incantations—or whatever else their purpose is—was not ascertained. They vary in dimension, from a few inches to twelve and upwards. Some are elaborated into rude statuettes, and better finished in every respect than the two here figured. That they are not idols, may be inferred from the fact that when one was accidentally seen and purchased, quite a number were offered for sale. Brazilian Indians have wooden images representing the head and shoulders of men. (Lieut. Gibbon's Report on the Exploration of the Amazon, p. 299.)

Figure a. A minute pot, not larger than a large orange, from the Pimas Indians. *b.* A pipe of the Pinal Leños, a rude affair, and either used without a tube or inserted into a reed. With it was obtained a specimen of their tobacco, or kinik-kinik—an Algonquin word, and used by the Ojibwa Indians, now in Washington, for the same thing.

Figures c, d, and e. Stone axes, presenting no particularly marked features. *d* is the most, and *c* the least perfect. The latter has been used as a hammer, and the heads of all show how this wide class of primeval implements were employed as wedges, quite as much as edge-tools. That a moderate-sized tree was ever cut down by a stone axe is extremely problematical. *Figure f* has a rounded end, reminding one of similar convex hammers of Aztec and Peruvian silver-smiths: the opposite end is extremely blunt. This instrument was found at a Casa Grande, on the river Salinas. As it and *d* have grooves only on three sides, they were obviously used without a withe handle. In what manner, then, were they used? The answer was given by four Ojibwa Indians, part of a delegation now in Washington. While drawing up this paper, they paid me a visit, and at once explained that the grooves were for the thumb and forefinger. The grooves prevent the instrument from slipping out of the grasp.

In Dr. Davis's cabinet are twenty-five axes and hammers from mounds in the Mississippi valley, some very large and heavy. Of these, sixteen have grooves only on the sides and one edge.

Plate 39.—Among other relics, the usual arrow-heads of flint, quartz, &c., occurred throughout the survey; also numerous fragments of painted pottery, the material of which is commonly dark colored and porous; occasionally light red, with a closer grain; and sometimes grey, and still more compact. In some specimens, the inside of the vessel (known by the concavity of the piece) has alone been painted; in others, the outside; and in some, both sides. The pieces here figured are sufficient to show the turn of the Indian mind in this branch of ornament.

No. 1 is light and porous, cracked and corroded.

No. 2, a dark clay, and sombre colored. On the other side, white lines, nearly obliterated, have been drawn on a dull brown ground.

No. 3, the concave side of a fragment whose convex surface is shown at No. 8.

No. 4. From its very slight concavity, it appears to have been a portion of a large vase—much larger than any of the other scraps belonged to. It is thick, of a dark colored and open clay. The opposite side is rough and uncolored.

No. 5, of reddish clay and rather close grain, and better baked than most of the others. It is from the Colorado Chiquito (Flax River).

No. 6. Dark grey material, and both sides painted.

No. 7. From the hieroglyphic springs. Material, a dark grey; the black lines shine as if laid on with varnish. The opposite, or outside, is colored red.

No. 9. The convex side of an old fragment. The other side is rough, and of the dark color of the clay.

No. 10. The concave side; the clay light colored and compact. Remains of ornaments are on the other side.

No. 11. A portion of a vase from the Colorado Chiquito.

No. 12. Of yellow clay, and close grained. (Colorado Chiquito.)

No. 13. Material similar to No. 10.

No. 14. Portion from the upper edge of a vase. (Colorado Chiquito.) Fragments of Pah-

PLATE 39.



Ancient Indian pottery.

Utah pottery resemble this somewhat, though the only color is brownish red, laid over light-colored clay in broad bands.

No. 15. Coarse grained, cracked, and corroded. Both sides are painted; the black is shaded down into the red; the white lines have been put on, apparently, after the vessel had been baked; while in one very old fragment the white figures look like enamel, or pieces of embedded shell.

No. 16. Outside of a vessel, whose interior had been ornamented with black and red lines.

The fragments *a, b, c, d*, are from the ruins of a pueblo on the Little Colorado.

Plate 40 represents fragments in which two colors only are chiefly used—black or brown lines on a light-grey ground, and mostly the natural tint of the clay.

No. 1. From the big bend of Flax river.

No. 2. Part of the neck of a vessel.

Nos. 3 and 4. From Flax river.

Nos. 5 and 6. Found near camp 70, in the vicinity of Zuñi. They are modern, and in appearance and hardness approach to our stoneware.

No. 7. A minute fragment, and observable only for its minute squares.

No. 8. Ornamented on the opposite side with white lines on a dark ground.

Nos. 10 and 11. From Colorado Chiquito. No. 11 is from the upper part of a bowl whose edge is tapered and neatly rounded.

PLATE 40.



Ancient Indian pottery.

The remaining four fragments are of the natural color of the coarse clay of which they have been made. They display attempts at ornament, by incrusting and otherwise marking the sur-

face, much on the plan of the restored vase in *plate 38*; though not one of the numerous specimens, from which the above have been selected, approaches to it either in design or execution.

No. 9. A portion of a large vase from Cosnino caves. The surface is broken by thin and narrow strips overlapping each other like continuous rows of shingles, or rather tiles; for depressions have been made in succession, by a tool, which, from the fine lines left by it, may have been a shell. These strips appear to have been laid on after the body of the vase had been hardened in the sun, and, as each was put on, the ribbed tool was used to press it down to its place.

No. 15 is another specimen on the same plan, much corroded. It is from the big bend of Flax river.

No. 13. A compact, close-grained clay; the impressions on the surface are very slight—probably made by a pointed instrument. It is from the Little Colorado.

No. 14 exhibits a rough species of beading or moulding, formed round a vase, and apparently by drawing a pointed stick along the plastic material.

While both ancient and modern aboriginal pottery present a coarse material, seldom equalling in closeness of texture our commonest ware, it would seem as if a better taste and greater skill had generally prevailed before the discovery than since. In forms and ornament, the old workmen—or rather workwomen, for they have been, and are, the chief artists in clay—excelled; a remark that applies to Chili, Peru, Brazil, and Central America, as well as to Mexico and New Mexico.

No. 12. An ancient fragment from the Little Colorado, one-third larger than the drawing, rough, and corroded by the elements and time. The black scroll is embedded on a reddish colored clay, and appears to have belonged to a large vessel. It would be interesting to know how this fruitful germ of modern scroll-work, and staple element in the decorative art of the nations of the East, was suggested to the Aztec modeller—whether by coiled worms, shells, vegetable tendrils, or imaginative impulse.

It may not have occurred to every reader that most, if not all, the elements of decorative art, as regards curved and straight lines, which are supposed to have originally occurred to the Egyptians, Assyrians, Greeks, and other advanced people of the eastern hemisphere, have been exhibited by the ancient occupants of the western one. In the relic just noticed, we have the line rolled spirally inwards and outwards—the involute and evolute. In other samples of pottery, the *guilloche*, or curved fillet, in various forms, is met with; also, waving lines, arched, invected, engrailed, radiant, embattled; the trefoil, cross, scroll, and numerous other initial forms, though less expanded and diversified than in the Old World. The fillet, frett, astragal, ogee, and cavetto, abound in the ruins of Palenque, Cusco, and in architectural remains in Central America.

PLATE 41 (lithograph).

Figure 1. A Yampais bow, $4\frac{1}{2}$ feet long. Mojave bows are of similar form, from 4 to 6 feet in length, and are made of cottonwood. The quiver, full of arrows, and made of mountain-sheep skin, is shown at 4.

Figure 2. A Chemehuèvis bow, such as is used by every band of the Pah-Utahs. 5. The quiver, being the spotted skin of a species of wild cat.

Figures 3, 3, 3. Specimens of arrows.

Figure 7. A Mojave lance.

Figure 6. Obtained from the Mojaves, and deemed by some of the party a war club.* It appears to be a domestic implement; the flat face is worn smooth, and apparently by pounding soft substances, probably boiled maize; the edges of the face are cracked, and the lower portion

*The particular specimen referred to may possibly have been used for domestic purposes; but it is as well known to be an implement of warfare as is the bow or the spear. From their frequent use of this weapon, one tribe is known as the Galloterros, or Club Indians.



F. S. Del.

T. Sinclair's lith Phil^a.

INDIAN ORNAMENTS AND MANUFACTURES.



H. B. Mollhansen.

T. Sinclair's Lith. Philad'a.

INDIAN DESIGNS & MANUFACTURES.

of the swelled part is of a lighter color than the rest, as if it had been much used in crushing wet or moist materials. The wood is as light colored as hickory, but not near as heavy. It bears marks of laborious forming by an imperfect cutting-tool. Besides the one figured, another was obtained, similar to it, except there is no projection left on the handle. The entire length is 16, and the diameter of the face $3\frac{1}{2}$ inches.

Figure 8. A Mojave plume for the head. Some are made of the downy feathers of the eagle, and are preserved with care, in reed cases, when not in use. *Figure 9* is another variety of the feather ornaments.

Figures 10, 11, 12. The principal, and commonly the only, articles of female dress among the Mojaves; and although described by travellers and traders as petticoats, they are simply what our first parents wore—aprons; one being tied on before, and another behind. Of the latter, fig. 10 is a specimen, consisting of loose strips of the bark of the cottonwood, or of the alamo, and secured around the waist by a cord.

Figure 13. A Mojave squaw's front apron.

Figure 14. A basket, water-tight, and exhibiting considerable correct taste, as well as skill, in its construction. The slips of light colored reed, of which it is formed, are one-twentieth of an inch wide; the ornaments are a black edge, a row of small figures a little below the edge, and low down a circle of engrailed lines. Two of the baskets were captured from the Pah-Utahs—one 12 inches diameter, and 4 deep; the other $10\frac{1}{2}$ inches diameter, and $2\frac{1}{2}$ deep. The skill displayed in this species of manufacture is further seen in various vase-formed vessels, as figs. 15 and 16.

Figure 17. An unbaked image, similar to those on *plate 38*, drawn to a very small scale. The head is set off with hair and ear-rings.

Figures 18 and 21. Specimens of ancient arrow-heads, of jasper, quartz, obsidian, flint, &c., found among ruins at Moqui springs, Pueblo creek, Aztec pass, and on the Colorado and Gila rivers. On the latter was found a flat bead, of bright green stone, resembling the one attached to the nose ornament, fig. E, *plate 42*.

PLATE 42 (lithograph).

Figures A A. A gorgeous pair of aboriginal ear ornaments.* The rings are of stout brass wire, and nearly three inches in diameter. The drops are plates of pearl-shell, in which the tints of the rainbow gleam with unrivalled lustre and iridescence; they are connected to the rings by white and blue beads.

B. A shell ring, or ornament, evidently cut with much labor. It was found at a *casa grande*, (Chichilticale,) near the Pima villages, on Rio Gila. Another, almost a fac-simile, was found among the same ruins. The diameter of each is nearly three inches. The use to which they were put is unknown.

C. A slate-stone ear-drop of the Yampais. It is $1\frac{3}{4}$ inch long, smooth, and thin.

D. One of a pair of Shawnee ear-drops, full size, and remarkable only for being made by a native artist. The material is silver, probably hammered out of half or quarter-dollar pieces. The workmanship is tolerably good, though not sufficiently so to pass muster with our city jewellers. D' is another variety.

E. Nose ornament of Cairuk, a Mojave chief. It consists of a large white bead of shell, and from it hangs a thin conical slip of a bright and light-blue stone. The small leather thongs were passed through the septum of the nose, and secured the gem to it.

F. A small tobacco-pouch, of buckskin, and tastefully set off with white, purple, and other colored beads. It was obtained from the Lipans.

H. A brass medal,† full size, obtained from the Mojaves. The figures have been struck in

* These were obtained from Lipans. Comanches and Kaiowas decorate themselves with similar appendages, made of shells, bead and wampum work.

† This medal is probably a relic left by Friar Pedro Font, or Father Kino, who visited the Colorado in 1700.

high relief, but are much worn. It bears no date. It is obviously one of the medallions distributed by the early Jesuits. The effigies of Loyola are on one side, those of St. Francis Borgia on the other.

I. Small shell gorget, worn by married women only. They part with it reluctantly, and seem to prize it as if it were a wedding gift.

K, L. A Mojave flute and fife; the former rather over two feet in length, and of the natural bore of an inch cane. It consists of a little more than two joints of the reed, with the natural diaphragms or partitions—one at the middle, and another near each end. The latter have been bored through at the centre, leaving irregular shaped openings $\frac{3}{8}$ -inch diameter. The surface is very elaborately, though rudely, carved and colored. The extremities have bandages of red and blue cloth, set off with tassels formed of strings of buckskin, that hang over the orifices. The player puts his mouth to one end, and blows directly into the tube, just as South American Indians play on their bone fifes. Like them, too, these have stops for the fingers of but one hand. Unlike them, however, in another feature, these instruments give no sound till a finger is placed over the central opening. The finger, in fact, forms a part of the musical aperture or whistle, and, by varying its position and pressure, the tone is varied. As this may furnish a hint to our musicians and instrument-makers, a section of the flute is added. In fig. 3, *a* and *b* show the perforated diaphragms, and *c* represents the central one, which is left whole, and forms a tongue or side of the whistle; the oblong opening communicates with the interior on both sides of the diaphragm.

The fife acts precisely on the same principle, except that, instead of the player's finger, a thin band of leather goes around and is tied at *x*. This he slides down till it covers a portion of one or both openings.

These instruments* are common with the Coco-Maricopas, and Yumas, or Cuchans; and among the tribes on the Colorado, young men serenade their female friends with them.

Of numerous articles not figured in the plates, a few may be noticed here:

A piece of cedar, fifteen inches long, and four inches in diameter, part of a beam found *in place*, in the very ancient ruins on the summit of Inscription rock. There is nothing in its appearance that indicates the action of a cutting-tool. The remaining portion of the beam had been destroyed, or buried in the ruins.

Mojave armlets of thick leather.

A Navajo shield of raw hide, with an alleged head of Montezuma painted on it, and set off with streamers and feathers; apparently identical with those used before the discovery. Such are common among the Apaches, Navajos, and the Pueblo Indians. In battle, the Indians never stand still or straight, but keep moving and throwing up the shield to divert aside arrows, while at the same time they use their bows. This shield is represented on *plate* 21, page 30, in the figure of the Indian from whom it was taken.

Netting made of the fibre of the maguey or yucca plant. The cord is hard and strong, feeling like whipcord. Made by the Mojaves.

A cord of human hair, over twelve feet long, $\frac{3}{8}$ of an inch thick, and consisting of six double strands. The color is brownish black. It was obtained from the Pimas.

Several strings of "pook" †—one five feet long—consisting of bits of thin white shells, broken into pieces varying from $\frac{1}{4}$ to $\frac{3}{8}$ of an inch diameter, and drilled in the centre. The most interesting query about these and kindred things is the facility with which they are perforated.

A peace-offering of the Comanches, left on a mound at one of their deserted encampments, consisting of a few small strings of colored beads, and a bracelet of *soft* brass. Having no

* The form of this musical instrument is doubtless purely an Indian invention. The principle of its construction is believed to be different from any known among other tribes or nations.

† When I first visited the Colorado Indians in 1849, strings of this wampum were used by them as money—two yards of it representing about the value of a horse. I have known a young Indian to refuse \$20 for his necklace.—A. W. W.

elasticity, the ring was easily opened to pass over the wrist, and the ends as readily pressed together to keep it in its place.

Two Mojave necklaces of sea-shells, uniform in color and dimensions, and resembling somewhat the one figured 13, *Plate 41*.

A necklace of pieces of medicinal and fragrant root, strung on a thong of leather—a charm prescribed by the “medicine-men” among the Colorado tribes.

A large head of a spear of bone, 6 inches long and $\frac{3}{8}$ -inch thick, plain at one edge, and double-barbed at the other; used by Indians on the Colorado in spearing fish.

A Colorado chieftain’s head-dress—a conical cap of soft leather, whitened outside with a pigment, apparently of clay, punched full of holes, and edged with a red band. A bunch of dark feathers is secured at the crown, and a number of lighter and pendant ones incline in one direction from it.

A Choctaw wampum belt, eleven feet long, consisting of narrow strips of red and blue braids, all edged with white beads, and connected to an ornamental band at the middle.

CHAPTER V.

*Vocabularies of North American Languages.**

OF the vocabularies of North American aboriginal languages, which here follow, those of the Cuchan and Diegeno were collected by Mr. Whipple, in an expedition made from San Diego to the Colorado in the year 1849. Those of the Pinal Leño, Pima, and Coco-Maricopa were obtained while engaged in the Mexican Boundary Expedition, in the years 1851-'53; and the remainder during the survey for a Railway route to the Pacific ocean, made in the years 1853 and 1854.

Of these vocabularies the five just mentioned—viz. the Cuchan, Diegeno, Pinal Leño, Pima, and Coco-Maricopa—are imperfect, and very irregular in the choice of words, excepting the Cuchan, which is pretty full. These irregularities and imperfections were owing partly to the want of a standard selection of words to be asked for, and partly to the fact that the Indians frequently tire of being questioned, and of having their minds directed into so unusual a channel; in which case, they will communicate only such words as strike their fancy, and with these the collector must be content.

The greater part of them, however, were obtained in the course of the Pacific Railroad Survey; in making which the War Department very properly directed that attention should be given to “the location, character, habits, traditions, and languages of the Indian tribes.” In order to carry out properly this last branch of his instructions, Mr. Whipple provided himself with blanks, containing lists of about two hundred words in English and Spanish, prepared by the American Ethnological Society, and printed at the expense of the Smithsonian Institution; and these were adhered to as far as was found practicable. Some irregularities, however, are here also observed: occasionally certain words, owing to the imperfect medium of communication, could not be obtained, or want of time would not allow the tedious operation to be completed of filling out the list; and sometimes a few extra words were procured.

Many of these vocabularies will be found of especial interest and value to the ethnographer, from the fact that they are the first ever published of their respective languages.

In the five vocabularies first obtained, the words were taken down in the rude fashion usual with those to whom the irregular orthography of the English language has been familiar from childhood. Mr. Whipple thus describes the powers given to the vowel characters:

a is sounded as in *ah*.
e as in *me*; *ě* as in *met*; *è* as *a* in *fate*.
i as in *pine*; *ĩ* as in *pin*.
o as in *note*; *õ* as in *not*.
u as in *flute*.

In the orthography adopted for the later vocabularies (*scil.*, those of the Pacific Railroad Survey) greater precision was attempted, in accordance with the suggestions prefixed to the blanks alluded to. The system is thus described:

a is sounded as in *father*; *ã* as in *fat*.
e is sounded like *a* in *face*; *ě* as in *met*.
i is sounded as in *marine*; *ĩ* as in *pin*.
o is sounded as in *go*; *õ* as in *got*.
u is sounded like *oo* in *food*; *ũ* as in *but*.

* Collected by A. W. WHIPPLE; classified, with accompanying remarks, by WM. W. TURNER.

(It will be found, however, that the sound of long *u*, or English *oo*, is often denoted by Mr. Whipple, especially at the beginning of a syllable, by the combination *ou*. This combination is also frequently used to represent the sound of the English *w*, or one very near it, as in the syllables *oui*, *oua*, for *wi*, *wa*.)

ai has the sound of the *i* in *line*.

ow or *ōw* is sounded as in the word *now*. (The proper spelling would have been *au*.)

g is always hard, as in *go*.

ch or *tch* is sounded like *ch* in *church*, or *tch* in *witch*.

qu is pronounced as in *queen*.

h' prefixed to a word denotes a very strong aspiration.

s' prefixed shows that the word begins with a sharp, hissing sound.

t' prefixed indicates that the tongue is to be pressed forcibly against the teeth.

In the Comanche vocabulary, an apostrophe (') after a word denotes an almost inaudible grunt, so as to faintly sound the letter *i*. In Caddo, it signifies that the word is abruptly stopped.

In the Kichai and Hueco, *tc*, *tk*, or *tlk* is a click, made with the tongue against the roof of the mouth.

In the Navajo, *j* represents the sound of that letter in French.

In the Choctaw, the orthography of which is that established by the Mission, *au* is sounded like *ow* in *now*; *a*, *e*, *i*, *o*, *u*, when printed in italic letters, are nasalized; and *hl* denotes an aspirated *l*, like the *ll* in Welsh.

An attempt was made to reduce the orthography of all the vocabularies to a uniform and more strictly scientific system, correcting at the same time the irregularities observed in the application of the rules laid down; but, after a fair trial, it was abandoned as impracticable. Accordingly, the words are placed before the reader precisely as they were taken down on the spot, excepting that the acute accent, indicating the emphasized syllable, is the only one retained, and that, when the syllable ends in a consonant, the short mark over the vowel is usually omitted as unnecessary.

Had the vocabularies coincided completely, or nearly so, as to the words adopted, they would have been arranged together in one comparative table; but, from causes already mentioned, they vary so considerably—some being much longer, and others much shorter than the standard adopted for most of them, added to which there are many discrepancies in the choice of words—that it was found better to place each affiliated group by itself. The following is the order adopted, each group or single vocabulary being followed immediately by the remarks relating to it:

I. Delaware.	}	ALGONKIN.	XIII. Kiwomi.	}	KERES.
II. Shawnee.			XIV. Cochitemi.		
III. Choctaw.		XV. Acoma.			
IV. Kichai.	}	PAWNEE?	XVI. Zuñi.		
V. Huéco.			XVII. Pima.		
VI. Caddo.			XVIII. Cuchan.	}	YUMA.
VII. Comanche.	}	SHOSHONEE.	XIX. Coco-Maricopa.		
VIII. Chemehuevi.			XX. Mojave.		
IX. Cahuillo.			XXI. Diegeno.		
X. Kioway.					
XI. Navajo.	}	APACHE.			
XII. Pinal Leño.					

ALGONKIN.

	I. DELAWARE.	II. SHAWNEE.
God	ki-she-a-la-mŭc'-cong.....	ou-wis'-i-man-i-toh'
Devil.....	math-tan'-to	match'-i-man-i-toh'
Man	len'-no	il-le-ni'
Woman	h'que'-'i	s'squaw-o-wah'
Boy.....	pi-lai-e'-chit.....	s'sque-lai-thi-thah'
Girl	quai'-chitz.....	s'squaw-the-e-thah
Infant, child	mi-e-min'-let.....	ah-be-lo-tha-ki
Father	nu'-uh.....	no-thah'
Mother	gai'-ez	nĭk-yah'
Husband	oui-che'-ok	oui-se-ah'
Wife	na-hŏw'-shum	ni-wah'
Son	ni'-chat	ni-qui-thah'
Daughter.....	dŏh-quai-chit'-chum	dah-nai-thah'
Brother.....	ni'-mŏc-tŭs.....	jai-nai-nah
Sister	dŏh-quai'-em.....	nit-que-quai-o-mah'
Indian	me-ŏh-ke-oh-cus'-sid	del-noi-eh'
Head.....	ouil (or) wil	oui-i-si'
Hair.....	mi-lah'k	oui-thai-ah'
Face.....	ouis-king'h	e-shi-que-chi'
Forehead.....	la-ohk-ka-lai'	lah-oui-ki-leh'
Ear	houit'-ow	h'tow-wa-cah'
Eye.....	tŭk-que'-ling	s'ski-si-coh', ski-she-quih'
Nose.....	oui-ki'-o.....	ki-tschar-si
Mouth	oui-tun.....	ki-tor-ni'
Tongue.....	oui'-la-no	ki-lar-ni'
Tooth	oui-pi'-ta.....	ki-be-tar-leh'
Beard	oui-tu'-na-yac	qui-ni'-lu-nar-o-lih'
Neck	h'quai-can'-ya.....	k'quai-e-ka-ker
Arm.....	wa-nŭh'k'	ki-neh-ki
Hand.....	pŭc'-ka-lenge.....	ki-leh-chi'
Fingers.....	de-lo-i'-ka	ki-leh-chi'
Nails.....	hi'-cath-shat	x-kas-sah'
Body	hac'-cah	ni-i-yah'
Belly.....	mut'-tai.....	beh-quoi-tah'
Breasts.....	.....	ul-le-ne'
Man's privates .....	.....	pas-sah-tih
Woman's do.....	.....	mas-sih
Leg.....	hĭc'-cah	t'kar-chi'
Foot.....	zit.....	ni-thi-chi'
Toes.....	en-dŭs'-i-ak-sit-a'	ni-thi-tah-lish'
Bone	h'cun.....	h'kah-nih'
Heart	hut-e'	ki-te-hi
Blood	muk	ps'qui
Town, village.....	u-te'-na	ou-te-ou-wel'
Chief.....	sa-ki'-ma	ou-ki-mah'

A L G O N K I N .—Continued.

	I. DELAWARE.	II. SHAWNEE.
Warrior.....	ski'-no.....	ne-noth-tu'
Friend.....	ni'-tis.....	ne-kah-noh'
House, hut.....	ouig-wām.....	oui-qu-ah'
Cup.....	.....	tip-hi-cah'
Kettle.....	wah-shum-oui-thūc.....	s'couth-quoi'
Bottle.....	.....	oui-tha-quuc-quoi'
Arrow.....	a-lunth'.....	il-le-na-lui'
Bow.....	a-ta'-pe.....	il-le-nah-qui'
Axe, hatchet.....	to-ma-hi'-ca.....	te-kah-ah-kur'
Knife.....	shi'-ka.....	mah-ne-thi'
Canoe, boat.....	mōh-holdt.....	ou-la-kai-i-sih'
Moccasins, shoes.....	chi-poth'-co.....	m'ki-thai-nah'
Bread.....	hath-pon.....	te-whoir'
Pipe, calumet.....	ha-bo'-ca.....	h'quoi-a-ker'
Tobacco.....	qu-tschar'-tai.....	t'thai-a-mer'
Sky.....	mu'-shuc-'qu.....	s'spem-e-ke
Heaven.....	ki-shel-a-me-cōn'-gui	
Sun.....	kis-co-quit'-tah.....	ki-sah-thoi'
Moon.....	ki'-shū'h.....	te-beth-ti-kish-thoi'
Star.....	a-lanq'.....	ah-la-ah-quoi'
Day.....	kis-qui'k.....	qui-si-qui'
Light.....	o-he-e.....	te-o-pah'-cou-li'
Night.....	pis-ke.....	te-beth-ki
Darkness.....	a-pis-ken-quei'.....	pai-bai-ke-char'
Morning.....	o'-pah.....	pi-ai-tah-cou-tha-mou'
Evening.....	lo-qui'-ke.....	pak-e-se-mou
Spring.....	tup'-peg.....	me-loh-cak-me'
Summer.....	ni'-pan.....	ni-pai-n'oui'
Autumn.....	tah-co'-co.....	pah-co-tai'
Winter.....	lu'-wan.....	pai-pou-n'oui'
Wind.....	shāh'-han.....	p'si-cah-n'oui
Lightning.....	sāh-pe-le'-he-le.....	pah-pah-n'oui
Thunder.....	pe-tak'-han.....	nen-nem-ki
Rain.....	su'-ke-lan.....	que-mou-ah-n'oui
Snow.....	ku'-no.....	co-o-nah'
Hail.....	hu'-co-me ha-pi'-he-le.....	p'ou-quoi-mah'
Fire.....	tun'-dai'h.....	s'cou-te
Water.....	bih.....	ne-bi'
Ice.....	cun.....	ki-pat-te-nui'
Earth, land.....	huc'-ki.....	a-shis-ki'
Sea.....	shōh'-e-pe.....	k'chi-cak-mi'
River.....	sik'-po.....	t'hi-bi'
Creek, small river.....	.....	meth-te-qui
Lake.....	me-nīp'-pek.....	p's-ske-o-qui'
Valley.....	en-dūsh-in'-geg.....	ki-kah-ka-mi-ka-tui'
Hill.....	oh-chū'.....	ma-quoi-ki

ALGONKIN.—Continued.

	I. DELAWARE.	II. SHAWNEE.
Mountain	ki'-tōh-ten.....	p's ske-mu-quoi-hi-ki
Island	mi-nah'-te.....	me-ne-thi'
Stone, rock.....	ōh-sen'	she-quo-nur'
Salt.....	si'-cai	
Copper.....	mūh'-cōh-sen	ou-thow-o-qu-quah'
Iron	sūh'-cōh-sen.....	pou-cou-pe-lo-qui'
Maize.....	hūs'-quim	tar-mi'
Tree	hic-tok	te-qui'
Wood.....	tah'-ha-na	ut-e-qui
Leaf.....	cum'-buh-co.....	sis-qui
Bark	hōk'-kes.....	ou-la-ge-qui'
Grass	ski'-i-ko.....	p's qui-te-qua-loh'
Oak	oui-pun'-go'k.....	wah'-bah-co-me-shi'
Pine.....	ku'-we	s'she-quoi'
Flesh, meat.....	oui-us'	oui-or-thi'
Beaver.....	te-mar'-que	er-meh-quoi'
Otter.....	.....	quit-ta-teh'
Deer.....	ah-tu'.....	p'sceke-thi'
Bison, buffalo.....	si-zil'-ia.....	p'thu-thoi
Bear.....	mōh'q	pu-quoir
Wolf.....	tum-meh.....	ptwe-o-wa'
Dog	mōi'-ca-ne	with-si'
Fox.....	ōc'-quis.....	wa-cu-cha-thi'
Squirrel.....	hah-nik.....	an-e-quoi
Rabbit, hare.....	chi-mam'-mūs	pet-a-ke'-ne-thi
Snake.....	h'couke	man-e-toh'
Bird.....	chu'-linth.....	ouis-ke-lo-tha'
Egg	ōr'l.....	oua-oui'
Goose.....	ca-hawk'	ska-ki'
Duck	qui-e-quin'-go	shi-shi-a-pūh'
Chicken.....	ti-pas	
Pigeon.....	a-mi-mi'-yok.....	poi-i-tha-ki'
Partridge.....	oui-e-lin-kin'-gok.....	que-qua-la-soi-tha-ki'
Turkey.....	chi'-ke-no.....	pe-le'-o
Fish.....	la-mes'	no-me-tha'
White	o'-pe	wūh'-ker-ne-kah'
Black	si'-ke	p'cat-e-wah'
Red.....	mōh'-ke.....	p'squaw-oui'
Blue.....	ah'-ne	pski-pah-cah'
Yellow.....	oui-sah'-e.....	ou-thow-wa'
Green.....	as-cas'-que	pski-pah-cah'
Great, big	hing'-que.....	psai-wi'
Small, little	tan-ge'-to	match-squa-thi'
Strong.....	chi'-ta-ne	oui-shi-cat-tu-oui'
Old.....	ho'-eh.....	pas-shi-tu-e-tha'
Young.....	ouis'-kūn.....	mai-ah

ALGONKIN.—Continued.

	I. DELAWARE.	II. SHAWNEE.
Good.....	shi'-e-ki.....	oui-sah'
Bad.....	ta-cou'-le-tu'.....	mat-ou-oui-sah'
Handsome.....	wa-lis'-so.....	u-le-thi'
Ugly.....	ma-ta-si'-so.....	mat-e-thi-i-thi
Alive, life.....	le-a-le'-i-he.....	li-nou-e-oui'
Dead, death.....	ün'-ge-la.....	ne-poi', chi-pah'
Cold.....	tah-co'-cho.....	oue-bi
Warm, hot.....	slün'-de.....	ah-quoi-te-ti
I.....	ni.....	ni-la'
Thou.....	ki.....	ki-lüh'
He.....	ne.....	yah-ma
We.....	ki-lo'-na.....	ni-la-weh'
Ye.....	ki-lu-wa.....	ki-lüh-weh'
They.....	i-ka-li wi-ca'-tin.....	la-neh-ke
This.....	ũ'-ne.....	la-yah-mah
That.....	se-e-nin-ne.....	la-nah
All.....	wai'-o-mi.....	tscha-yah-ki
Many, much.....	hai'-o-lok.....	met-chi'
Who.....	ah-wen'.....	ne-thow-we
Near.....	nic-hic-wa-ti-a-wen'.....	ma-ketch-e-ne-lu
Over.....	.....	kit-te
To-day.....	u-que-kis-qui'k.....	e-no-ke-kah-she-ki-ki'
Yesterday.....	lo'-que-e.....	u-la-o-co
To-morrow.....	ah-lüp'-a.....	wah-pah-keh'
Yes.....	co-hün'.....	hah-hah'
No.....	ha-cou'.....	mat-tah'
And.....	õh (a mere grunt)	
Times, (Fr. <i>fois</i>).....	tüm	
One.....	co'-te.....	ne-co-ti
Two.....	ni'-sha.....	ni-e-sui
Three.....	na-ha'.....	t'thoui'
Four.....	ne'-e-wah.....	ni-e-oui'
Five.....	pah-le'-nah'k.....	ni-ah-la-nui
Six.....	cot'-tasch.....	ni-co-toi-thi
Seven.....	ni'-shasch.....	ni-shaw-thi
Eight.....	hahsch.....	t'tha-shik-thi
Nine.....	pes'-co.....	tcha-cat-thi
Ten.....	te'len.....	met-a-thi
Eleven.....	te-len-õh-co'-te.....	kit-te-ne-co-ti'
Twelve.....	te-len-õh-ni-sha.....	kit-te-ni-e-sui
Thirteen.....	te-len-õh-na-ha'.....	kit-te-t'thoui
Twenty.....	ni-shi'-na-ki.....	ne-suoi-pit-a-ki
Twenty-one.....	ni-shi-na-ki-õh-co-te.....	ne-suoi-pit-a-ki-te-ne-co-ti
Twenty-two.....	ni-shi-na-ki-õh-ni-sha	
Thirty.....	na-ha-te-len.....	t'thoi-pit-a-ki
Forty.....	ne-e-wah-te-len.....	ni-e-ci-pit-a-ki

ALGONKIN.—Continued.

	I. DELAWARE.	II. SHAWNEE.
Fifty	pah-le-nah'kt-te-len	yah-ba-noi-pit-a-ki
Sixty	cot-tasch-ten-te-len	ne-co-toi-a-shi
Seventy	ni-shasch-ten-te-len	ne-shoi-a-shi
Eighty .....	.....	thaw-a-shi'
Ninety .....	.....	tscha-a-ka'
Hundred	te-len-tüm-te-len	te-pe-e-weh'
Thousand	quo-tun-te'-len-tah'p'-puc- ki	meta-the-ne-the-pe-a-weh'
Eat	mit'-se	oui-then-e-luh'
Drink	men-el'	men-e-luh
Run	k'schaw-meth'-en-la	me-me-qui-luh
Dance	ken'-te-kah	men-i-e-de-luh'
Go	at-lump'-scha	weh-pe-theh
Come	wün-da-hal'	pe-e-wah'
Sit	la-möt'-hath-po	
Stand	ni-po	
Sing	a-su'-elthl	na-ca-mo-loh'
Sleep	cah-wil	ne-pah-loh
Speak	a-chi'-mouil	atch-mo-loh
See	ki-ne'-o	ni-ne-e-meh'
Love	da-how'-i-la	dah-que-le-mah
Kill	t'hi'-la	tschi, tsi
Walk	müs-cah	pam-the-loh'
Bury .....	.....	ne-pe-ka'
Who is that?	ah-wen-hutch-nah?	
Black Beaver	Sec-sid Te-mar'-que	
Canadian river .....	.....	Ki-ne-e-ti'

REMARKS.

Delawares (Le-ná-pe).—According to Mr. Gallatin, the Delawares belong to the Eastern or Atlantic, and the Shawnees to the Western division of the Algonkin stock. The remnants of these two once powerful tribes are now located north and south of the Kansas river.

A number of vocabularies of the *Delaware* language have already been published from time to time; but this does not render the collection and publication of others undesirable. The old vocabularies are, for the most part, very imperfect; the selection of words is not well made, their orthography is rude and ambiguous, and they are often disfigured by errors of the press. Accordingly, until such time as the whole treasures of the language are collected in a dictionary, it is desirable that new vocabularies, drawn up on improved principles, should be constructed and accurately printed as occasions present themselves; for, besides that each new one supplies some deficiency, corrects something erroneous, or decides something dubious in preceding ones, a comparison of the later with the earlier specimens of the language may be expected to throw light on the changes it has undergone.

Mr. Whipple's vocabulary, which was obtained from a chief of the tribe, named Black Beaver, agrees remarkably, allowing for differences of hearing and spelling, with those in Gallatin's *Synopsis of the Indian Languages*, and in the second volume of Schoolcraft's *History, Condition,*

and Prospects of the Indian Tribes, now publishing under the direction of the Bureau of Indian Affairs.

The following plural formations are given by Mr. Whipple :

{ a-lanq'.....star.	||	{ zit.....foot.
{ a-lan-goque.....stars.		{ zit-a.....feet.
{ a-lunth'.....arrow.		{ de-lo-i-ka.....finger.
{ a-lunth-al.....arrows.		{ duth-the-a-co-lan-gar.....fingers.

According to Zeisberger, the plural terminations in the Delaware language are: animate, *ak*; inanimate, *all*. This accounts for the two first examples, *star* being classed with animate nouns; the other two need explanation.

Shawnees (*Sow-on-no*, plur. *Sow-on-o-ki*).—Mr. Whipple says: “Considerable intimacy exists, and intermarriages occur, between the Shawnees and Delawares. There is also some resemblance in personal appearance, both wearing the moustache.”

The Shawnee vocabulary, like the Delaware, will be of use to show the changes which the language may have undergone. It was obtained from one of the tribe, and agrees very closely with that in Gallatin's Synopsis, which, however, is made up from several sources, and is very imperfect; where the two appear to differ, a comparison with that in the second volume of Schoolcraft's work will clear up the apparent discrepancies.

The following plural formations are given :

Man.....il-le-ni.....	<i>plur.</i>	il-le-ni-ki.
Leaf.....p'sis-keh.....	“	p'sis-ke-a-ki.
Foot (my).....ni-thi-chi.....	“	ni-thi-tah-lish.
Bone.....h'kah-nih.....	“	h'kah-ne-lish.
Shoe.....ho-quoi-thow-weh.....	“	he-quoi-thou-weh-nah.
Tree.....te-qui.....	“	te-cou.

These agree with the statement of Vater in the Mithridates. He says: “The usual plural ending is *lic*. In some words I find *kie*, *chie*, or *enna*.”

It will be observed that the accent is almost invariably on the final syllable.

CHOCTAW.

	III. CHOCTAW.		III. CHOCTAW.
God	chi-to'-ka-ka (the great one)	Warrior	tüşh-ka
Devil.....	shi-lom'-bish ok-pu'lo (spi- rit bad)	Friend.....	i-ka-na (his-friend)
Man.....	ha'-tak	House, hut.....	chu-ka
Woman	o-ho'-yo	Kettle.....	a-so'-nek
Boy.....	ül-la nak'-ni (child male)	Arrow	us'-ki na'-ki (cane bullet)
Girl	ül-la tek (child female)	Bow	i-ti ta-nam'-po (wood gun)
Infant.....	ül-lo-si	Axe	is-ki'-fa
Father.....	i'-ke	Hatchet	is-ki-fu'-shi
Mother	ish'-ke	Knife	büşh'-po
Husband	i-ha'-tak (her-man)	Canoe.....	pe-ni
Wife	tek'-chi	Boat.....	i-ti ku-la (wood dug-out)
Son	u'-shi	Indian shoes	shu'-lush
Daughter	u-she'-tik	Bread	püs-ka
Brother.....	i-ti-ba-pi'-shi (together suck)	Pipe, calumet....	hak-chu-ma a shu-ka (to- bacco where smokes)
Sister	i-tek (his sister)	Tobacco	hak-chu-ma
An Indian.....	ha'-tak ü-pi hom'-ma (man trunk red)	Sky, heaven.....	shu'-tik
Head.....	nish-ko-bo	Sun.....	hüş-shi
Hair.....	pa-shi	Moon.....	hüşh ni'-nak a'-ya (sun night goes-along)
Face.....	na-shu'-ka	Star	fi'-chik
Forehead.....	i-bi-tak'-la	Day	ni'-tak
Ear	hak'-so-bish	Light	toh-wi-ke'-li
Eye.....	nish'-kin	Night.....	ni'-nak
Nose.....	i-bi-shak-ni	Darkness.....	ok-hli-li
Mouth	i'-tih	Morning.....	on-na-hin'-li
Tongue.....	i-sun-lush	Evening	o-pi-a
Tooth.....	no-ti	Spring.....	to-fah'-pi (first-of-summer)
Beard	nu-tak'-hish	Summer.....	to'-fah
Neck	i-kon'-la	Autumn	hüşh-to-lah'-pi (first-of-win- ter)
Arm.....	shak-ba	Winter	hüşh-to-la
Hand	ib'-bak	Wind	mah'-li
Fingers.....	ib-bak u'-shi (hand sons-of)	Lightning	ma-but'-ha
Nails	ib-bak chush	Thunder.....	hi-lo'-ha
Body	hak'-nip	Rain.....	um'-ba
Belly.....	ik-fo-ka	Snow	ok-tu'-sha
Leg.....	i-yi	Hail	ha-ta'-fo
Feet.....	i-yi	Fire.....	lu-ak
Toes.....	i-yu-shi (foot-sons-of)	Water	o'-ka
Bone	fo-ni	Ice.....	ok-ti
Heart	chu'-küsh	Earth, land.....	yak'-ni
Blood	is'-sish	Sea	ok-hüş-ta
Town, village.....	tüm-a-ha	River.....	ok-hi-na (water-road), bok
Chief.....	mi'-ke	Lake	ok-hüş-ta

CHOCTAW.—Continued.

	III. CHOCTAW.		III. CHOCTAW.
Valley	ok'-fa	Yellow.....	lak-na
Hill	nū'-nih	Pale green.....	ok-cha'-ko
Mountain	nū-nih cha'-ha	Bright green.....	kil'k-o'-ba
Island.....	ta-sha'-yi	Great, big	chi-to
Stone, rock	tū'-li	Small, little	is-ki-ti'-ni
Salt.....	hū'-pi	Strong	kū'-lo
Copper.....	a-so'-nak lak-na	Old.....	si-pok'-ni
Iron	tū'-li	Young	hi-mit'-ta
Maize	tan'-chi	Good.....	a-chuk'-ma
Tree	i'-ti	Bad.....	ok-pu'-lo
Wood.....	i'-ti	Handsome	pi'-sa a-chuk'-ma (to-see good)
Leaf	i-ti hi-shi (tree hair)	Ugly	pi'-sa ik a-chuk'-ma (to-see not good)
Bark	hak-shup	Alive.....	ok-cha-ya
Grass	ha'-shuk	Dead.....	il'-li
Oak.....	nu-sū'-pi	Cold.....	ka-pūs'-sa
Pine.....	ti-ak	Warm	li-bi'-sha
Flesh, meat.....	ni'-pi	Hot.....	lūsh-pa
Beaver.....	kin-ta	I	ū'-no
Deer.....	is-si	Thou.....	chish'-no
Bison, buffalo.....	ya'-nūsh	We (exclusive) ..	pish'-no
Bear.....	ni'-ta	We (inclusive) ..	hū-pish-no
Wolf.....	na-sho'-ba	Ye	hū-chish-no
Dog	o'-fi	This.....	i-lūp-pa
Fox.....	chu'-la	That.....	yūm-ma
Squirrel	fū'-ni	All	mo-ma
Rabbit	chuk'-fi	Many, much.....	lau-a
Hare	pū-ta kūt-ta	Who?.....	kū'-ta
Snake.....	sin'-ti	Near.....	o'-lan-li
Bird.....	hu'-shi	To-day.....	hi-mak ni-tak (now day)
Feather.....	shi-ko-pa	Yesterday.....	pi-la-shash
Wings.....	sa-nah'-chi	To-morrow	ou-na-ha
Egg	u-shi lo-bun-chi	Yes.....	yaw
Goose.....	shi-lak-lak	No.....	ke-yu
Duck.....	ok-fi-chush	Name	hoh-chi-fo
Pidgeon	pū-chi	Affection.....	isht-i-hol-lo
Partridge	ko-fi chi-to (quail big)	One.....	a chū'-fa
Turkey	fa'-kit	Two	tuk-lo
Fly	shu'-shi	Three	tu-chi-na
Mosquito.....	i-sa-pun'-tak	Four.....	ush-ta
Tortoise	ha-cho-tak'-ni	Five.....	ta-hla-pi
Fish.....	nū'-ni	Six.....	ha-na-li
White	toh'-bi	Seven	un-tuk-lo
Black	lu'-sa	Eight	un-tu-chi-na
Red.....	hom'-ma	Nine.....	cha-ka'-li
Deep blue.....	ok-cha-ma'-li		
Pale blue.....	ok-cha'-ko		

CHOCTAW.—Continued.

	III. CHOCTAW.		III. CHOCTAW.
Ten.....	po-ko-li	Eat.....	im'-pa
Eleven.....	au-ah-chũ-fa	Drink.....	ish'-ko
Twelve.....	au-ah-tuk-lo	Run.....	ma-le-li
Thirteen.....	au-ah-tu-chi-na	Dance.....	hi'-hla
Twenty.....	po-ko'-li tuk-lo	Go.....	i'-a
Twenty-one.....	po-ko-li tuk-lo a-ku-cha a- chũ-fa	Come.....	min-ti (to start off), ũ-la (to arrive)
Twenty-two.....	po-ko'-li tuk-lo a-ku-cha tuk-lo	Sit.....	bi-ni-li
Thirty.....	po-ko'-li tu-chi-na	Stand.....	hi-ki-a
Forty.....	po-ko'-li ush-ta	Sing.....	ta-li-a
Fifty.....	po-ko'-li ta-hla'-pi	Sleep.....	nu-si
Sixty.....	po-ko'-li ha-na-li	Speak.....	a num-pu'-li
Hundred.....	ta-hle'-pa	See.....	pi'-sa
Thousand.....	ta-hle'-pa si-pok-ni (hun- dred old)	Love.....	ho li-tob-li
		Kill.....	ũ'-bi
		Walk.....	no'-wa

REMARKS.

Choctaw (Missionary spelling, *Cháh-ta*).—This vocabulary is drawn up by the Rev. Cyrus Byington, who has resided over forty years as a missionary among this people. He has written the only grammar that exists of the language; and this, together with a dictionary, he is now engaged in preparing for publication.

The vocabulary is essentially the same as that derived by Mr. Gallatin from the Rev. A. Wright's Spelling-Book. The orthography, however, which is the excellent one of the late Mr. Pickering, is more correct and uniform, and the analysis of compound terms is both interesting and instructive. The terms "sons of the hand" for *fingers*, "tree-hair" for *leaves*, "water-road" for *river*, "night-travelling sun" for *moon*, by showing the manner in which these familiar objects are regarded, so different from our conceptions, and so poetically original, make us better acquainted with the native mind, by affording some glimpses of its operations. From the expressions "cane-bullet" for *arrow*, and "wooden gun" for *bow*, it would appear that these primitive implements have been so long out of use in the tribe that their original names have been forgotten. These analyses show us, moreover, something of the grammatical structure of the language: they show us that the members of a compound term bear the same relative position to each other that they do in English, as *iti-hishi*, tree-hair; that if two vowels concur, the first is elided, as *iyushi*, toes, from *iyi*, foot, and *ushi*, son; that possessive pronouns are placed, as in English, *before* the noun to which they belong, as *i-kana*, his friend; and that adjectives, on the contrary, are placed *after* their nouns, as *kofi chito*, partridge (lit. big quail).

This analysis of compound terms is so absolutely necessary to an intelligent comparison of vocabularies, that when we are ignorant of the elementary terms which enter into the composition of words, we feel that, in attempting such comparisons, we are constantly treading on uncertain ground. The reason is, that cognate tribes, whose languages are radically the same, will not unfrequently invent totally different sets of expressions for the same objects, in consequence of regarding them from different points of view, and thus greatly obscure the connexion of the languages to the observer who looks upon each word as an undivided whole.

P A W N E E (?).

	IV. KICHAJ.	V. HUECO.
God	ah-ho'-ki-tou.....	kid-i-ash'-i-kitz
Devil.....	wit-ar-e-ki-te	
Man.....	cai-u-qua-no'-quts.....	to'-de-kitz
Woman	chē-quoike'.....	cah'-he-ic
Boy.....	chōts'-kek	wex'-e-ki
Girl	cha'-kitsk.....	chad'-ax-e-ki
Infant, child.....	cha'-wa-dotz.....	we'-di-kitz
Father.....	.....	tad'-da
Mother	chache.....	ats'-iâ
Husband .....	.....	nūt-te'-ki-di
Wife .....	.....	nūt-te'-o-ki
Son.....	chi-wa'	nūt-te-ya'-hi
Daughter	chōs.....	nūt-te-re-wa'-was-ki
Brother.....	.....	nūt-tūt-re-at-si
Sister .....	.....	nūt-te-tat-si
Indian .....	.....	ni-hash-quatz
American.....	In'-ni-kin-nish	
Head.....	qui'-tat-so	at-ski-es'-ta-cak
Hair.....	it'-sco-so	ish-ke'-ste-atz
Face.....	it'-scot.....	ich-cōh'
Forehead.....	ni'-cōk-hen'-ne.....	ni-cōk
Ear	a'-tik-o-ro-so.....	ortz
Eye.....	qui'-di-e-co	ki'-dik
Nose.....	chus'-ca-rai-o	tisk
Mouth	hōk'-in-nik.....	ah'-cok
Tongue.....	hah'-tok.....	hōtz
Tooth	ath'-ne-sho	ah-tk'
Beard.....	hah'-ca-rai-us.....	kid-e-wek'-ste-ask
Neck	qui'-tot-hen-ne	ke-tisk'
Arm.....	he'-te-que-o	wēh
Hand.....	ich'-shen-e.....	isk'te
Fingers.....	its-squit-a-he'-ok.....	is-kitz'-ē
Nails.....	x'-squi'-e-to.....	is-quitz
Body.....	to'-na-no.....	kek
Belly	can'-na-hen-ne	co'-wesh
Leg.....	.....	cōsh
Thigh.....	kūs-in'-ic	
Calf (of leg).....	kish-ta-to	
Foot.....	ūs-in'-ic	ōs
Toes.....	ūs-quits-ats-hen-e	ōs-kitz
Bone .....	.....	ōs-tots-kesk (ankle-bone)
Heart	ki-shi-ke'-e-to.....	shi-kitz
Blood .....	.....	watz-kitz
Town, village.....	.....	ed-a-ta'-cuc-ki
Chief.....	.....	e'-kēr-quash, ē-de

P A W N E E.—Continued.

	IV. KICHAJ.	V. HUECO.
Warrior.....		e-de-ar'-te-da
Friend.....		e-ta-tatz'-wüs-tuc-e
House, hut.....		ũ-cah'
Kettle.....		ech-cür-resh
Arrow.....		te'-quatz
Bow.....		kchets
Axe, hatchet.....		ta-ha-kes'
Knife.....		ta'-ha
Canoe, boat.....		ar-ke-os
Shirt.....	oh-ca-we'-o-no	
Indian shoes.....		ös-set
Bread.....		kid-es-cod-es
Ring.....	tscho-coi-ta-ria	
Pipe, calumet.....	qui'-o-cak	weh-ketz
Tobacco.....		weh'-ec
Sky, heaven.....		üs'-cah
Sun.....		sah'-ki
Moon.....		mör
Star.....		he'-qui-dic-co
Day.....		toc'
Light.....		wah-quish
Night.....		hitz
Darkness.....		wich-tah'-cu-cös
Morning.....		hah-dě'-ten-ne
Evening.....		ül-la-shoh-kesk
Wind.....		du-ěh
Lightning.....		üd-du-wök'
Thunder.....		te-kin-nicksh
Rain.....		tah-hai-düşh
Snow.....		hid-ork'
Fire.....	ye'-ce-ni'-e-to	hatz'
Water.....	ki'-o-köh.	kits'-ah
Ice.....		döh-hitz-e
Earth, land.....		hi-döw'-at
Sea.....		tets-kit-süs
River.....		tüts-pid'-e-wa-sa
Lake.....		e-cu'-ak
Valley.....		stěr'-e-co-ta'-hitz
Hill.....		ke-es-tid'-e-kit-squa
Mountain.....		tüts-kid-e-wa-squa
Island.....		kit-ti-kitz
Stone, rock.....		i'-coh'
Copper.....		a-quitiz'-is-quatz
Iron.....		a-quitiz'-is-cüt
Maize.....		task

P A W N E E.—Continued.

	IV. KICHAJ.	V. HUECO.
Tree.....		ha-tq
Grass.....		höd-itz
Sumach.....		wah'-hah-tüt-se
Flesh, meat.....		üd'-ërsh'
Beaver.....		ki-tish'-ca-ta-its
Deer.....		döh'
Bison, buffalo.....		tad'
Bear.....		wid-oc'
Wolf.....		kit'-tux
Dog.....		kit-si'-el
Fox.....		ke-tüc-kesh
Squirrel.....		watz'-ah'
Rabbit, hare.....		co'-kish
Snake.....		e-chach'-cür-ri-kitz
Rattle-snake.....	ki'-nitz.....	he'-ich
Bird.....		et'-sit
Fish.....		catz
White.....		a-ha'-cütz
Black.....		a-ha'-cod-i
Red.....		a-with-quach
Yellow.....		chish
Green.....		a-had-os-kitz
Great, big.....		tatz-tid'-e-watz
Small, little.....		te-eth-tid'-e-kitz
Good.....	scoo-no-nia.....	üt'-stetz-i
Cold.....		kitz-i-te'-oc'
Yes.....	ah-i', wah-tlk.....	a-he'
No.....	ho-öh'.....	kid'-de
One.....	a-rish'-co.....	cheos
Two.....	cho'-sho, cho'-so.....	witz
Three.....	tah'-with-co.....	töw
Four.....	kith-nüc'-o-te.....	tah'-quitz
Five.....	xs'töw-e-o.....	ish'-quitz
Six.....	na-hi-töw.....	ki'-ash
Seven.....	tsöw'-e-ta-te.....	ki-o'-whitz
Eight.....	nai-ki-nüc-a-te.....	ki-a'-töw
Nine.....	tan-i-ro-kat.....	chosh-kit-te
Ten.....	x's-ka-ni.....	skit-te-was
Eleven.....	x'ka-ni-a-ni-ni-a-rish-co.....	che-os-te-kit-te
Twelve.....	x'ka-ni-a-ni-ni-cho-so.....	witz-chitz-e-dach
Thirteen.....	x'ka-ni-a-ni-ni-tah'-with.....	tow-a-titz-e-dach
Twenty.....	a-ris-qui-ni-ke'-ri-co.....	steds-ki-shi'
Twenty-one.....	a-ris-quin-i-ke-ri-co-a-ni-ni-a-ris-co.....	steds-ki-shi-che-o-te-kit-te
Twenty-two.....	a-ris-quin-i-ke-ri-co-a-ni-ni-cho-so.....	steds-ki-shi-witz-titz-a-dad'
Thirty.....	tah-with-quin'n'.....	ös-teds-ki-shi-tith-kitz-i
Forty.....		witz-steds-ki-shi

P A W N E E.—Continued.

	IV. KICHAI.	V. HUECO.
Fifty		witz-steds-ki-shi-tith-kitz
Sixty		tow-witz-steds-ki-shi
Seventy		tow-witz-steds-ki-shi-tith-kitz
Eighty		tow-quith-teds-ki-shi
Ninety		tow-quith-teds-ki-shi-tith-kitz
Hundred		squets-tetz-ki-sha
Thousand		teth-kitz
Sleep		te-hed'-its-cos
Sit down	na'-oui	
Canadian river.....	Kit'-sa-te	
Hueco river.....		Tal'-le-wit-süs

REMARKS.

Kichais (*Keechies*, *Kechies*).—"They live," says Mr. Whipple, "on the Canadian river, near Choteau's old trading-house. Since he was killed, the place has been entirely in their possession. The tribe is supposed to contain no more than five hundred warriors, perhaps less." Captain Marcy places the number at only about one hundred.

Huecos.—The name is Spanish, and is sometimes corrupted by our writers into *Waco*s. The native appellation, according to Mr. Whipple, is *Tal'-le-wit-sus*. The Hueco and Wichita villages are located near each other, between the Washita and Red river, in about W. long. 98° 20'. "The Wacos," says Captain Marcy, "live about a mile above the Wichitas, in a village constructed precisely like the other. There are twenty lodges in this village, and about two hundred souls; their habits and customs are similar to the Wichitas, with whom they frequently intermarry, and they are upon the best and most friendly terms." (Exploration of the Red river of Louisiana, p. 78.)

The Huecos and Wichitas are said by Gregg to have received, in consequence of their profuse tattooing, the name of *Pawnee Picts*. Hence it is probable that they are remnants of the Pawnees or Towiaches of Red river, described by Dr. Sibley. And these latter, from the former of their two names, have been supposed (though this, in the absence of specimens of their language, has been doubted) to be a branch of the great Pawnee nation, whose home is on the Platte and Kansas rivers. The accompanying Kichai and Hueco vocabularies, both obtained from individuals of these tribes, and the first ever published, enable us to make a comparison with the Pawnee proper; the result of which is that these languages really do, in all probability, belong to the Pawnee stock. For the purpose of this comparison, a few words are selected from the Pawnee vocabulary of Dr. Say (with the orthography slightly altered) and the Riccaree (or Black Pawnee) of Prince Maximilian. The Wichita vocabulary of Captain Marcy, which I was formerly unable to place, here also finds its appropriate location.

	PAWNEE.	RICCAREE.	KICHAI.	WITCHITA.	HUECO.
Woman ..	t ^s a-pat	sapá	che-quoike	kah-haak	cah-he-ic
Mother ..	a-ti-rah	schácti	cha'-che	nut-ti-co-hay'-he*	ats'-iâ
Ear.....	at-ka-ru	atkaháhn.....	a'-tik-o-ro-so .....	.....	ortz
Nose	tshu-shu.....	siniht.....	chus-ca-rai-o.....	duts-tis'-toc*.....	tisk

	PAWNEE.	RICCAREE.	KICHAJ.	WITCHITA.	HUECO.
Mouth ...	tska-u.....	hah-káu	hok-in-nik	hāw-coo*	ah'-cok
Tongue..	ha-tu	háh-tu.	hah'-toh	hutske*.....	hötzt
Hand	ik-shi-ri	éschu.....	ich-shen-e	sim-he'-ho*	isk'te
Foot.....	ash-u.....	.....	ūs-in'-ic.....	dats'-oske*	ös
Sun.....	sha-ko-ru.....	scha-kúhn .....	.....	kee'-shaw.....	sah'-ki
Water ...	kīt-su	stóh-cho	ki'-o-koh.....	keetche	kits-ah
Dog	a-sha-kish.....	chahtsch.....	.....	keetch'-ah	kit-si'-el
Black	ka-tīt.....	tecatéh.....	.....	co'-rash	a-ha'-cod-i
One	as-ku.....	áchku	a-rish-co.....	cha'-osth.....	cheos
Two	pīt-ku	pittcho	cho'-sho.....	witch.....	witz
Three....	tau-wīt.....	táh-uitt	tah'-with-co.....	taw-way	tow

* The Wichita words marked with an asterisk are from Schoolcraft's Hist., Cond., &c., V., 709 ; the rest are from Marcy's Exploration of the Red River.

C A D D O .

	VI. CADDO.		VI. CADDO.
Man	su'-oui	White.....	hũc'-ca-io
Woman	nũt'-ti	Great, big.....	hai-mai
Boy	si'-ast-si	Small, little.....	hũp'-pũn-nũs-chik
Friend.....	te'-i-sa	Strong.	hai-cai
Water	cõr'-co	Old	hũn'-nis-ti
Maize.....	ki-sĩ'	Good	ha'-hũt-ti
Deer	'n-da'	Cold.....	hac'-co=ho-dõ''
Bison, buffalo.....	tõu'-na-ha	Many, much.....	y-ah'
Bear.....	nort'-si'	Near.....	pit-tith'-ti
Wolf.....	ya'-ha	To run	pa-ta-ni'

REMARKS.

The *Caddos*, says Mr. Whipple, live on Red river. The tribe is small. (According to the latest information, the whole number of the Anadahkoes, Caddoes, and Ionies, is but 500 souls.) They wear clothes, and look like Delawares. They have many guns. Their bows and arrows look like those of the Comanches.

The vocabulary—of only twenty words—agrees well, as far as it goes, with that of Gray in Gallatin's Synopsis, and that of Marcy in the fifth volume of Schoolcraft's great work. Dr. Sibley, in speaking of the "Keyes or Keychies," says they "have their peculiar native language, but mostly now [1805] speak Caddo, intermarry with them, and live together in much harmony." These, as well as several other nations on like terms of intimacy with the Caddoes, he says, "look up to them as their fathers, and join them in all their wars." Hence Dr. Vater considers that their languages, though now different, had probably a common origin with the Caddo. Whether the following resemblances to languages of the Pawnee stock are owing to such relationship, or to long and intimate intercourse, is, for the present, left undetermined.

	CADDO.	PAWNEE AFFINITIES.
Tongue.....	hahdehto.....	hatu (Pawnee), hahtu (Riccree), hahtok (Kichai)
Sun	sako	shakoru (Paw.), shakoona (Ric.), sahki (Hueco)
Water	koko.....	kiokoh (Kich.)
Stone	see eeko.....	icoh (Hueco)
Two	behit.....	pitku (Paw.), pitco (Ric.), witch (Witchita), witz (Hueco)
Three.....	daho.....	tauwit (Paw.), towwit (Ric.), taway (Wit.); tow (Hueco)

SHOSHONEE.

	VII. COMANCHE.	VIII. CHEMEHUEVI.	IX. CAHUILLO.
God .....	.....	pu-ant'	hem'-nok
Devil .....	.....	.....	te'-o-lŭv-el
Man	den'-nath-pŭk.....	ta-watz'	na'-ha-nes ✓
Woman	wai'-ith-pŭk.....	ma-ru'-qua.....	ni'-kil ✓ ?
Boy.....	tu'-i-nŭth-pŭk	ai'-patz.....	ke'-at
Girl	teith'-tuch-te wai'-ith-pŭk ..	nai-its'-it	i'-nis-mal
Infant, child.....	ŏh'-nah .....	.....	pa'-nis-pu'-li
Father	ni-ah'-pŭk..... (my).....	mu'-o	ne'-na
Mother	ni-bi'-a..... " .....	.....	ne'-yih
Husband	ni-wuth'-nuth-pŭk " .....	.....	nō-wel'-is-u
Wife	ni-qu'-ŭr .....	.....	mu-ke'-a-di
Son.....	ni-e-tu'-er..... " .....	.....	no-mail'-yo
Daughter	ni-ve'-ti .....	.....	e-mail'-yo
Brother.....	ni-a-tam-i	par-vitch'.....	nac'-is
Sister	ni-nŭm'-mi .....	.....	ni-yul'
An Indian	a'-ta-bitz	nin	ta'-hal-shut
Head	pa'-pi	mu-ta'-co-wa.....	ni-yul'-u-ka ✓ ?
Hair.....	pa'-pi	tor-pip'.....	pi'-i-ki ✓ ?
Face.....	cai'-if.....	co-ba'-nim	ne'-push ✓
Forehead.....	.....	mu-ta'-can.....	nu-i'-yi ✓
Ear	nŭk'	nan-ca'-ba	na-nöck'-a ✓
Eye.....	u-pou'-i.....	pu-oui'	na'-push ✓
Nose	mo'-bi.....	mu-vi'	ne'-mu ✓
Mouth	tŭp'	tim-pou'-o	ne-tam'-a ✓
Tongue.....	e'-con	a-go'	ne-nŭn ✓
Tooth	tam'-an	tow-wa'	ne-tam'-a ✓
Beard.	o-mörtz'-ŏn	mut-za'.....	nul-tam'-an
Neck.....	o-toi'-yop.....	cu-ran'-nim	nu-cus'-pi
Arm.....	per'-don	an-ga'-wa-nim....	ne-mök
Hand.....	o-math'-pan	ma-si'-wa-nim....	ne-mo-hem'-osh ✓
Fingers.....	o-möh' .....	.....	ne-mo-aks'-o-wish ✓
Thumb .....	.....	ma-to-wa-nim	
Fore finger .....	.....	ma-cou-yo	
Middle finger .....	.....	ma-ou-ra-nim	
Third finger.....	.....	ou-win-e-re-itch	
Little finger.....	.....	ma-cou'-a-wi-nim	
Nails.....	o-mas'-it.....	ma-dit-som.....	ne-mo-nim'-yo-mim
Body .....	.....	nu-a'-nim.....	ne'-to
Belly.....	pis'-po, u-sap'.....	sha-pu'-nim.....	ne-ti-i
Leg.....	u-töh'-hŏb	pun-ca'-wim	ni-chi'-na
Foot	na'-pe.....	nam'-pan	ne'-ik
Toes.....	.....	ta-pun'-ie.....	ne-sal'-o
Bone	suf'-nip-a.....	mai-i'-gan.....	ne'-ta
Heart	o-pih''	pi-in'	ne'-sun
Blood	pŭh'-pis-ta.....	pai'-i-pi.....	ne'-o

SHOSHONEE.—Continued.

	VII. COMANCHE.	VIII. CHEMEHUEVI.	IX. CAHUILLO.
Sweat		pah-ca'-ba	
Town, village.....	sōh'-ti-cath-ni-ca-ti'	car-nia, cut'-can..	mi'-bi-pe-bo-kish'
Chief.....	tek'-huen-e-wūp'	to-wūn'-io	net'-i
Warrior.....	na'-bi-te-cot	now'-i-qui	wil'-nit
Friend.....	hai'-ich	te'-gi-bu	ne-tath'-lo
House, hut.....	cah'-ne	ca'-ni	kish
Kettle.....	pi-mo-ro'	pam-pu'-ni.....	me'-to-wil-kish'
Arrow	pa'-can	nu.....	hul
Arrow point.....		ou-nap'-pe	
Bow	hu'-et	atz	chu-quil'-no-pish
Gun (rifle).....	pi'-ai-et		
Axe, hatchet.....	ho-wūn-ni	ta-ca'-be-ne-pa ...	tu-qush'
Knife	wih'	ouitz	tu-qush'
Canoe, boat.....		pah-ga'-ba.....	kel'-o-wūt
Ship	qua'-ha-di		
Moccasins	nap'p	pah-gap'-a	ne-wak'-a
Bread	ti'-a-sath-ta.....	sah-mit'-i-wap....	sa'-wish
Pipe, calumet.....	tōh'-i.....	tshu	yu'-lil
Tobacco	pah'-mon.....	co-ap'-e.....	pi'-būt
Sky, heaven.....		tu-up'.....	tu-qush-a'-mi-ca
Clouds	tom'-ork		
Sun	tab'b	ta'-ba-putz	ta'-mit
Moon.....	mēn'-i.....	mi-a'-go-ro-pitz ..	men'-yil
Star.....	tatz'-i-no'p	put'-sip.....	che'-hi-am
Day	hues-tai'.....	tu-war'-u-wit	tam'-yit
Light	eh-cah'-cuis-chi.....	ta-si'-va	ki'-sish
Night.....	tu'-can'	tu-wūn'	tuc-mar'-pish
Darkness.....		tu-wab''-i	ai-tol-sōw'-wi
Morning.....	pūh'-et-sko.....	ta-bar'-e-wik-it...	pai-i-pa
Evening.....	i'-ir-ho-mēh	ta-ba'-butz-i-pa ..	toh-pa'-hi-pa
Spring	pa'-tets-ō-pe	ta-man'	
Summer	tah'-ma-roi	term	
Autumn.....		yo-wūn	
Winter	etz'-e-it		
Wind		ni-gat'.....	yah'-i
Whirlwind.....		tu-run'-ia	
Lightning	e'-cak-quitze-el.....	ya-ga-nūc	ai-tul-sow'-wi
Thunder.....	to'-mo-yah'k	to-nan'-nūc	ait-zow-mi
Rain.....	ir'-mad	pah-pitz	wi-win'-cūl
Snow	tah''-cab	nu-a-ve.....	yu-yūt
Fire	cūn.....	cūn.....	cūt
Smoke.....		quip	
Water	pa.....	pah	pal
Spring (of water).....		pi-ca'-bo	
Ice.....	tah''-cab		

SHOSHONEE.—Continued.

	VII. COMANCHE.	VIII. CHEMEHUEVI.	IX. CAHUILLO.
Earth, land.....	söc'-co-be.....	te-wip.....	te'-mül
Sea.....	.....	ot-zip.....	hil'-i-wit
River.....	pi'-ap-ti-ho'-us.....	pah.....	wa'-nish
Lake.....	.....	pah-ga'-ri.....	we'-wu-nit
Valley.....	te'-ith-tis-chi-ho'-no.....	u-nu-wip.....	te'-mül-tat'-chow
Hill.....	töi'-yab.....	caib.....	öw'-so-ni
Mountain.....	pi'-ap-si töi'-yab.....	te-witz-e-caib.....	tu'-quush
Island.....	.....	pah-run-o-quit	
Stone, rock.....	tüp'-pist.....	timp.....	cöw'-wish
Salt.....	or'-na-bist.....	u-a'-ve	
Copper.....	eh'-ca-ui.....	.....	tu'-nik-ish
Iron.....	tath'-con.....	pah-nüh'.....	te'-mül
Maize.....	hün'-i-bist.....	hah-wib'.....	pa'-ho-with-lim
Tree.....	pi'-ap-thi hoth'-pist.....	u'-wip	
Wood.....	.....	cou'-cüp	
Leaf.....	pu'-hip.....	po-wi'-uk	
Bark.....	pöh'-ap		
Acorns.....	pah'-sah-pu-ni		
Grass.....	shöw'-ni'p.....	shu'-büt	
Pine.....	wör-co-bith		
Cedar.....	wath'-pith		
Flesh, meat.....	tuth'-cüp'.....	tu'-quoi.....	wa'-i
Beaver.....	hah'-nis.....	pah-winch'	
Deer.....	ad'-e-cah.....	te'-e.....	su'-quut
Elk.....	.....	pa-ri	
Antelope.....	.....	want'-zit	
Mountain sheep.....	.....	nahgt	
Bison, buffalo.....	cuth''-son.....	cooch'-o.....	u'-cha-nüt
Cow.....	ouis'-tu-wa		
Bear.....	wid'-der.....	pah-pöw'-o.....	hu'-nu-it
Wolf.....	cüth'-se-i-na.....	shi-i-nap'.....	is'-o-wit
Dog.....	sad'-di.....	sha-rich.....	a'-wul
Fox.....	wah''-nic.....	tu-cu'-mich	
Panther.....	toi-a-duth-co		
Squirrel.....	wah'-co-woi		
Rabbit, hare.....	tah'-bon.....	cam.....	su'-ish
Snake.....	nu'-hia.....	cu'-yatz	
Rattle-snake.....	.....	.....	se'-wit
Bird.....	huth'l'-su.....	.....	pa'-hin-chim
Feather.....	si'e.....	pi-ta'-o	
Egg.....	u-no'-io.....	wi-o-nat'-ko.....	wit'-chu-cül-ba
Goose.....	.....	ya'-ra-ke	
Duck.....	pen'-yan.....	chu'-ke	
Partridge.....	tid'-e-eth-cu-yo-nis-te.....	ca-car'	
Turkey.....	pi'-apth-e-cu'-yo-nis-te		
Fish.....	pe-e-que.....	pah-ge'	

SHOSHONE E.—Continued.

	VII. COMANCHE.	VIII. CHEMEHUEVI.	IX. CAHUILLO.
White.....	tös'-a-fit	tu-sha'-ga-re.....	te'-wish-nik
Black	tu'-huft	sha-wa'-ga-re.....	tu'-liksh
Red.....	e'-cof-te	en-ca'-ga-re	sel'-nik-ish
Blue.....	e'-fift.....	shaw-wa'-muk.....	tu'-quik-nish
Yellow.....	.....	hür-ben-ca-re.....	te'-sik-nish
Green.....	ef'-fift.....	tu-pai'	
Great, big	pi'-apth'.....	ac-conte'.....	om'-now-it
Small, little.....	te'-ath-tes-te	yüh'-pu-itiz.....	i'-nis-mal,i-nis-el-at-tai
Strong.....	cuth'-ta-with'-to-nets, nöt'- sut	cu-it'-zic	
Old	su'-cuth-pur.....	na-nap'-per	nis'-lo-gul
Young	tu'-i-bis-chi.....	o-coch'-tim	pa'-nis
Good.....	ptschat, chat.....	at'.....	at'-tai
Bad.....	tith'-chit	cu-cha', cat-tu-sho'-a..	e-lel'-quish
Handsome .....	.....	naitz.....	e'-i-to
Ugly	tis'-chit.....	ma-ma'-o	e-lel'-quish
Alive, life.....	kes-te'-yait.....	ni-nu-yesh'-ma	pa'-cül
Dead, death.....	pues-te'-yait	ni-ai'-qua.....	mu'-qush, yu-i-mi-e-si
Cold.....	ütz-ait, quih'-ni.....	shu-i-ya'.....	e-si
Warm, hot.....	ürd-eit.....	con-shu'-i-go-nüc.....	si'-wu-mai
I.....	net'-za	nü-u'.....	neh
Thou.....	ün'-nt'	hai'-i-co.....	eh
He	or'-dt-za.....	ein-pa'.....	peh
We	nen-net-za .....	.....	che'-mim
You.....	nah'-meh-co .....	.....	eh'-mim
They	or'-di-et'-za .....	.....	i'-wim
This.....	i'-nóc-wi-ti.....	.....	i-wi
That.....	or'-dit .....	.....	peh
All	or'-yoc	ma-no-ni.....	u-mim
Both.....	nüth'-meh'-co		
Many, much.....	di-bitz-sort	avat'.....	met'-e-wit
Who .....	.....	.....	a-ta-ha-eh'
Near.....	mi'-stis-chi	sa-gatch	sun'-chi
Far .....	.....	mi-o'-ni	
To-day.....	ta'-ben	a-u'-bit	chi'-va
Yesterday	küt'-to .....	.....	pai-can
To-morrow.....	pëu-et-sko.	ach'-e-cusht.....	pai'-i-pa
Yes	haa	u-wai'	hēc
No.....	ke	cach.....	ki'-il
One.....	sim-m'.....	shu'-ish	su'-pli
Two	wah'-hat	wai'-i	me-wi'
Three	pa'-hist	pai'-i.....	me-pa'
Four	hai'-o-do-quit	wat-chu'	me-wi'-chu
Five.....	moi'-be-ca.....	ma-nu'	no-me-quad-nün
Six.....	o'-yoh-pa-fist.....	na-bai'.....	quad-nün-sup'-pli
Seven	tah't-suth.....	mo-quist'	quan-mun-wi'

SHOSHONEE.—Continued.

	VII. COMANCHE.	VIII. CHEMEHUEVI.	IX. CAHUILLO.
Eight	nēm'-me-waht-sut.....	natch.....	quan-mun-pa'
Nine.....	se'-er-man-o	u-wip'.....	quan-mun-wi'-chu
Ten.....	se'-er-man-o-wump'-net.....	ma-shu'.....	no-ma-chu'-mi
Eleven.....	.....	.....	pe-ta-su'-pli
Twelve.....	.....	.....	pe-ta-wi'
Thirteen.....	.....	.....	pe-ta-pa'
Twenty.....	.....	wai-ma-shu.....	wis'-no-ma-chu'-mi
Thirty.....	.....	pai-i-ma-shu.....	pas'-no-ma-chu'-mi
Forty.....	.....	wat-chu-i-ma-shu ..	no-me-quad-nun-no- ma-chu-mi (50 ?)
Hundred.....	.....	mat-shu'-i-ma-shu	
Eat.....	tith'-ca-doh.....	te-ca'-ba.....	wai'-e-cun
Drink.....	pues-n'e-hi'-be (I drink)....	he-bi'-ba.....	pa'-ka
Run.....	tu'-netht'ch.....	no-quin'-na.....	nu'-win-nish
Dance.....	nith'-cat.....	wi-no'-mi-no.....	chen'-ge-nūt
Sit.....	ih-card.....	ca-re'	
Stand.....	warn.....	wi-nin'-na	
Go.....	.....	pai'-que.....	mu'-luk
Come.....	kim.....	pai'-ik	
Sing.....	te'-ni-quer.....	ho-bit'-to.....	wa'-e-hi
Sleep.....	ērth'-pu-i-do-i.....	o-pūn'-io.....	ha-ne-chim-cu'-pa
Speak.....	te'-qua-den.....	em-pa'-no.....	cuk'-tish
See.....	ōh'-co-bon.....	pu-ni'-ca.....	ne-te'-ik
Love.....	o-cūm'-ma-cū't'.....	pi-a'-much, a'-shin- teic	
Kill.....	ou-beth'-ca-ne'.....	pa-cai'.....	me'-ca
Walk.....	.....	pa-gan'-no	
Negro.....	to'-oh-tai-bo		
White man.....	pa'-bo-tai-bo		
Rich man.....	ti-bitz-cha-nath'-co-te		
Old woman.....	hr'-bis-chis-chi		
Young woman.....	nai'-bist		
Very good.....	ti-bits-chat		
Almost day.....	tah'-kin		
Water is too far.....	man'-ak-que-te-pa'		
Make a fire.....	coth'-to		
Hunt for it.....	o-weh''-iki		
Come eat.....	tith'-cak		
Not dead yet.....	kes-te'-yait		
Who is that?.....	hu-si-ha'-card		
I go.....	net'-za mia-doi		
Thou goest.....	ūn'-nt' mia		
He goes.....	or'-dt-za miad		
We go.....	nen-net-za miad		
Ye go.....	nah-mēh-co miad		
They go.....	or-di-et'-za miad		

SHOSHONEE.—Continued.

	VII. COMANCHE.	VIII. CHEMEHUEVI.	IX. CAHUILLO.
I went this way.....	i'-bo-ne-ha-mia		
Where are you going?	n'na-ha'-ca-po-mîa-ai		
It is raining.....	er'-ma-io		
It is going to rain.....	er'-math-kin		
It almost rains.....	em-ho'-mia		
Red river.....	E'-cow-o-que		
Canadian river.....	Tu-so-ho-o-qui, or Pas'-i-ho-		
	no		
<i>Names of Chiefs.</i>			
Crooked Stick.....	Eh'-co		
Big Belly.....	Bi-a-bis'-po-ca-te		
Coon Breast.....	Pah'-doh-co-nin'-nûp		

REMARKS.

The natives who speak these languages belong to the great Shoshonee, or Snake family: which comprehends the Shoshonees proper, of Southern Oregon; the Utahs, in the region around the Great Salt lake; and then, extending south and west, the Pah-Utahs, west of the Colorado, and the Indians of the Missions of Southern California, the Kizh (of San Gabriel), the Netela (of San Juan Capistrano), and the Kechi (of San Luis Rey); and on the south and east, the Comanches of the prairies.

The *Comanches* (called also *Hietans*, or *Ietans*, and *Paducas*) range from the sources of the Brazos and Colorado rivers of Texas, over the great prairies of the West, stretching from the Indian territory to the spurs of the mountains that bound the valley of the Rio del Norte, and as far north as the upper waters of the Arkansas. Their chief dependence is on the buffalo, and with these animals they roam from south to north in the spring, and from north to south in the autumn. According to Lieutenant Whipple, they are on friendly terms with the Lipans, Huecos, Hainais, Kichais, Witchitas, and Tancoways, and all range together. They fear the Osages.

The first Comanche vocabulary published was that of Mr. Bollaert, printed in the second volume of the Journal of the London Ethnological Society. It consists only of some translated proper names, and the numerals as far as *twenty*. Other and much fuller vocabularies have since been published by Berghaus, Schoolcraft, and Marcy. That of Mr. Whipple was taken down at Beavertown, on the Canadian river, from the dictation of an intelligent Cherokee, named Jesse Chisholm, a man well acquainted with the neighboring tribes and their languages. From the phrases appended to the vocabulary, no definite conclusion can be drawn. They probably contain many inaccuracies.

The *Chemehuevis* are a band of *Pah-Utahs*, (called *Pa-Yutes*, *Pai-Utes*, *Piutes*, *Piuches*, &c.,) *i. e.* "Utahs of the River," of whose language, a vocabulary, obtained from the chief of the band, is here for the first time made public. It agrees most nearly with Simpson's Utah, and Hale's East Shoshonee.

The Cahuillos (or *Ca-wi'-os*).—Of these a rancheria was met with near the Pacific, between the sources of the San Gabriel and Santa Anna. The vocabulary was obtained from an old Indian who had lived with the priests at San Luis Rey until the breaking up of the mission. It exhibits the closest affinity to the Kechi and Netela, especially the former. Its affinity to the Kizh is equally evident. The following comparative table will make this plain. The Kechi

words are from a manuscript vocabulary taken by the Hon. John R. Bartlett, while engaged on the Mexican Boundary Survey; the Netela and Kizh are from Hale's Philology of the Exploring Expedition.

	CAHUILLO.	KECHI. (<i>San Luis Rey.</i>)	NETELA. (<i>San Juan Capestrano.</i>)	KIZH. (<i>San Gabriel.</i>)
Father	ne'-na (my)	peh-nah' (his).....	nanā	anāk
Mother	ne'-yih	peh-yo'	noyō.....	āök
Head	ni-yul'-uka	po-ya'	nuyū	apoān
Ear.....	na-nock'-a.....	no-nak'	nanakūm.....	anāna, nājas
Eye.....	na'-push	pu-sun'-o-push....	nopūlum	atshotshon
Nose	ne'-mu	ne-ma'-bi.....	nomūūm.....	comēpin, mūpin
Arm.....	ne-mök	no-ma'	namā	amān, mān
Heart	ne'-sun.....	no-shôn.....	nosūn	ahūng, sūn
Blood	ne'-o.....	no-ôh	noö'.....	akhain
Chief.....	net'-i	nôt.....	nôt.....	tomēr
House.....	kish	ki'-cha.....	nikī.....	kītsh, kīn
Arrow	hul	no-hu'.....	hul	tshūar, nihūn
Bow	chu-quil'-no-pish	kô-to-pis.....	kūtupsh	páitkhūar, páitōkh
Sun.....	ta'-mit	te-met'	temét.....	tāmet
Moon.....	men'-yil	moi-la.....	mo-i'l	mō-ár
Fire	cūt.....	kūt	mughāt.....	tshāwot, tōina
Water.....	pal.....	pa-la	pāl.....	bar
Bear.....	hu'-nu-it	hu'-nu-it	hūnot	hūnar
Deer.....	su'-quut	su-kūt.....	sukot.....	shukāt
Wolf	is-o-wit.....	i-sunt	īsot	īshot, īsot
Dog	a'-wūl.....	a-wal'	aghwāl	wausī, wasi
I	neh	no	no.....	noma
Thou	eh.....	om.....	om	oma
He.....	peh	w'nal	wanál	ahē, pa-e
One.....	su'-pli.....	su-pul.....	pukū	pukū
Two.....	me-wi'	weh	wehē	wehē
Three	me-pa'.....	pai.....	pāhe.....	pāhe
Four.....	me-wi'-chu.....	wah-sah'	watsā	watsā

It will be observed that, in those languages of the Shoshonee family which we have been considering, the place of the accent is reckoned, not from the end, as in the classical tongues, but from the *beginning* of the word. In Comanche the accent is on the first syllable, with but few exceptions, as when a possessive pronoun is prefixed. Sometimes there is a secondary accent; this appears, for the most part, when the word contains more than four syllables, and is generally placed on the fifth from the beginning, as *te'-ith-tis-chi-ho'-no*, valley. In Chemehuevi and Cahuillo the accent is less regular: but in the former it is usually on the second syllable; and in the latter, on the first.

KIOWAY.

	X. KIOWAY.		X. KIOWAY.
God.....	pu'-ha-sun	Friend	'tzah
Devil	dōw'-o-kî-i	House, hut.....	tu
Man	ki-añ'-i	Kettle.....	'tzu
Woman.....	ma-yi'	Arrow.....	arc-u'
Boy	tu-quois	Bow	zip'-co
Girl.....	ma'-tōn (<i>n</i> nasal)	Axe, hatchet....	hōut'-ho
Infant, child.....	tal-yi'	Knife.....	tlick-ho
Father	tōw-wath-tōw'-i	Canoe, boat.....	tzu
Mother.....	coh'	Indian shoes.....	tu'-ti
Husband.....	ki-iâ	Bread	co'-ot-oui
Wife.....	ki-un'	Pipe, calumet....	so'-o-tu
Son	a-tu'-a	Tobacco.....	ta'-po
Daughter.....	se-i-tōnc	Sky, heaven	ki-a'-coh
Brother	pa-pi'-e	Sun	pai
Sister	tōnc	Moon.....	pa
An Indian	co'-tat-sen	Star.....	tah
Mexican	ta'-be-bo	Day.....	ki-ūth'-pa
American	cor'-nu-co-ya'	Light.....	bu'-u
Head	ki-a-ku'	Night	gi-i-ki
Hair	o-o'-to	Darkness	ki-ha-u'-ti
Face.....	ca-u'-pa	Morning.....	kai'-ñe-co
Forehead.....	ta-u'-pa	Evening	te-hi'
Ear	ta-a'-ti	Spring	tuh'
Eye.....	ta-a'-ti	Summer.....	so'-ol-pups
Nose.....	mau-cōn'	Autumn.....	suh'
Mouth.....	sūr'-ol	Winter.....	tuh
Tongue	dēn	Wind.....	gum'-ti
Tooth	zun	Lightning.....	bu'-im-pa-yip'-co
Beard.....	sen'-poh	Thunder.....	pōth'-suth
Neck.....	k'coul	Rain.....	seip'-toh
Arm.....	mōr'-ta	Snow	'tul
Hand.....	mōr'-ta	Hail	'tēn
Fingers.....	mōr-ditz-on'	Fire.....	pi'-a
Nails	mōr-ditz-on'	Water.....	'tū
Body	cu'-kiâ	Ice	ten'-kî-a
Belly	buh'	Earth, land.....	pai
Leg	pa'-ras	Sea.....	se'-it-zo
Foot.....	ōn-sut'	River.....	o'-si
Toes.....	mōr-ditz-on'	Lake.....	coi-tal'
Bone.....	ton'-sip	Valley	ke-a-ku'
Heart.....	tēn	Hill.....	pi'-e-ti
Blood.....	um	Mountain.....	ki-a-tah'-pa
Town, village....	tu-ôi	Island.....	gum'-ki-ath-tonc'
Chief.....	tan-gu'-a	Stone, rock	'ts'u
Warrior	ten-cōn	Copper	o-tū'-i-te

KIOWAY.—Continued.

	X. KIOWAY.		X. KIOWAY.
Iron	onc'-i	I.....	no
Maize.....	e'-tahl	Thou	am
Tree	ai	He	kin
Wood	sa'-os	We	ki-mi'
Leaf	ai'-te	Ye	tu-sa
Bark.....	tou-cōi'	They	cu-ta
Grass.....	son	This	tom'-ki
Oak.....	suh	That.....	u'-ī-ta
Pine	i'-pah	All.....	ti
Flesh, meat.....	ki	Many, much.....	ōi
Beaver	pu'-i-to	Who.....	u'-i-te
Deer	ton-ki'-e-ni	Near.....	ki-at-si'
Bison, buffalo....	col	To-day.....	i'-ho
Bear	tam'-til	Yesterday	cañ'-i-co
Wolf	al-pa-gōi	To-morrow.....	tip-ho'-i
Dog.....	'nt-se'-iō	Yes	ho'-o
Fox.....	ba'-o	No	ho'-a-ni
Rabbit, hare.....	ki-ai'-ol	One.....	pah'-co
Snake	sa-o-ni'	Two	gi'-ā'
Bird	cu'-a-toh	Three.....	pa'-o
Egg	ten-tah'	Four.....	i'-a-ki
Goose.....	kai-pah-tul	Five	ōn'-to
Duck	ah-coh'-i	Six	mōs'-so
Pigeon.....	tohl-qua	Seven.....	pan'-tsa
Partridge	cu'-pe-sa	Eight.....	i-at'-sa
Turkey.....	cu'-pe-sa	Nine.....	coh'-tsu
Fish	tom'-ke-a-su	Ten.....	cōk-hi
White.....	'tai	Eleven	pa'-ta
Black.....	con'-ki	Twelve.....	gi'-a-ta
Red.....	gu-ōr'-dl-tōh	Thirteen.....	pa'-o-ta
Blue.....	sāw'-hai	Twenty	i'-ūth-ki'-a
Yellow.....	cōr'-ta	Twenty-one.....	pa'-ta
Green	tu-ta	Twenty-two	i-uth-ki-a-ta gi-a-ta
Great, big.....	it	Thirty	pa'-o-ki
Small, little	sōn	Forty.....	i-at-ki'-a-ki
Strong	cut	Fifty	on'-tok-i
Old	com'-toh	Sixty	mōs-so-a-ki
Young	tu'-quoil	Hundred.....	co'-to-ki
Good	tu'-se-nōw	Eat	a-to'-hi
Bad.....	pu'-u	Drink	ki-a-tun'-to
Handsome.....	tah'-ki	Run.....	yi-aith'-po
Ugly	(tlick)-ōn'-ta	Dance.....	be-gu'-in
Alive, life.....	pe'-he	Go	a-pa'-to
Dead, death	pe'-toh	Sing	bi-do'-pait
Cold	tuh	Sleep	bi-moh'
Warm, hot	sahl	Speak.....	em-tum'-ki

K I O W A Y . — Continued.

	X. KIOWAY.		X. KIOWAY.
See.....	ah-boh'	Kill.....	em-hult'
Love.....	e-ma'	Walk.....	em-to'-ki

REMARKS.

Kioways (Cai'-gua).—It was the opinion of Lewis and Clarke, as well as of Pike, that the Kioways belong to the same stock and speak the same language as the Comanches and Utahs, with whom they have long been associated. Long, however, speaks of the language as “exceedingly difficult,” and “abounding in strange sounds;” whereas it is well known that the Comanche is sonorous and pleasant to the ear. Captain Marcy, too, in his recently published *Exploration of the Red River*, says, “these tribes have similar habits, but speak different languages.” The Kioway vocabulary taken by Dr. Say was unfortunately lost; so that in the one presented us by Mr. Whipple, which was obtained from Andres Nuñares, a Mexican who had been for five years a captive in the tribe, we have for the first time the means of judging for ourselves of the correctness of these different opinions. A comparison of this vocabulary with those of the Shoshonee stock does, it is true, show a greater degree of resemblance than is to be found in any other direction. This resemblance, however, is not sufficient to establish a radical affinity, but rather appears to be the consequence of long intercommunication.

	KIOWAY.	SHOSHONEE AFFINITIES.
Son	a-tu'-a	itué (W. Shosh.), ner-too'-ah (Com.)
Brother	pa-pi'-e	po-pêt (Kechi)
Face	ca-u'-pa	hobá (W. Shosh.), cobanim (Chem.), koveh, cai-if (Com.)
Tooth	zun	tang-wa (Shosh.), tah-nee (Com.)
Neck.....	k'coul	kuró (Shosh.), kolph (Utah)
Hand.....	mor'-ta	moh, masseer (Utah)
Bone.....	ton-sip	tso-nip, so-nip, suf-nip-a (Comanche)
Kettle.....	'tzu	tsidá (W. Shosh.)
Star.....	tah	ta-arch (Com.)
Great.....	it	yoit (Kizh)
Strong	cut.....	cu-it-zū (Chem.), keatūh (Com.)
I.....	no	nu-u (Chem.), no (Netela, Kechi), ne (Com.)
Thou	am	oma (Kizh), om (Netela, Kechi)
Yes	ho'-o	aha (W. Shosh.), oho (Kechi), ha, haa (Com.)
One.....	pah-co.....	puku (Kizh, Netela)
Two	gi-a'	wai-i (Chem.), wehē (Kizh, Netela), wa-ha (Com.)
Three	pa-o.....	pahaiu (W. Shosh.), pāhe (Kizh, Netela), pa-hu (Com.)

Some resemblances are likewise to be observed between the Kioway and the languages of the southern and western tribes of the Sioux or Dakota stock; and it even appears to contain a few Athapascan words. All these, however, are doubtless to be attributed to the wandering life of the Kioways, which brings them into contact with many different tribes.

APACHE.

	XI. NAVAJO.	XII. PINAL LEÑO.		XI. NAVAJO.	XII. PINAL LEÑO.
God	bos		Gun		pay-dil-tooh
Devil	da-dith'-hal		Powder		tah't-lic
Man	hüst-tkin'	pay-yah'-nay	Ball		cah't-a-chu'-lee
Woman	est'-san-ni	et-sunny	Frying-pan		is-saw
Boy	esh-ki'	ashkmyee	Jar		eis-sah
Girl	et-tei'	pay-sen-diltch	Cup		payth'l-con
Infant, child	et-te'-et-is-si		Basket		eet-taye
Father	shi-je-ec'	ish-ee-kaie	Wooden platter		ut-tzar
Mother	she-ma''	sunne-hai	Axe, hatchet	'tsin'-il	
Husband	sha-a-at		Knife	pesch	paysche
Wife	sist-san'-ni		Needle		pay-nay-cot-ee
Son	shi-oe'-ec	has-tee-you	Awl		sat'l
Daughter	shi-nal'-li		Moccasins	tene'-wi-ke-ec	
Brother	shi-nai'-e		Sandals		kay-ah, kay
Sister	shi-te-ji'		Straw hat		chat-lee-kay
An Indian	nash-taj'-je		Black hat		choth-il-hith
Head	bet-si'		White beaver hat		choth-lee-pan-hith
Hair	tchlit	setz-e-zil'	Coat		ay-tonc
Face	ni'-la		Shirt		il-kaye-ke
Ear	tschar	sitz-chār	Blanket		chee-day
Eye	nin-nar'	chin-dār	Navajo blanket		chee-dil-hith
Nose	nit-chi'	chin-chee	Serape		chith-lee-kaye, chee-doe- tliz
Mouth		chin-gou	Serape colorado		chith-lee-chee
Tongue	bi'-das-cho		Serape pinto		chi-nas-conc
Tooth	bi-go'		White clothes		souch-claiee
Beard	bi-da-ga'	chit-ah'-gor	White trowsers		as-nas-tu'-le-kayee
Neck	bith-lōt'		Cotton trowsers		na-du-conc, as-nas-tic
Arm	shith'-lit	aal-hot-dit-ton	Leggins		ist-klai
Hand	shi-lat-tai-e-te	chi-con	Hunting dress		chi-nan-denc-conc
Fingers	shi'-lat-sit	chun'-lah	Canvas		tal-a-way-zis
Nails	shi-lash'-cat	chil-a-con	Red cloth		na-day-coth-le-chic
Body	at-zat'	coat-see	Finger-ring		chay-con bassay-onde
Belly	tchat		China		tay-bethl-nee
Leg	t'clat	see-chat	Wood (manufac'd)		dilt-chic
Feet	t'ke-e	sitz-kay	Halter		cloath'l
Foes	shi-lat-sit'		Soap		ait-ap-tan-goose
Man's privates		chil-ah	Paper		nalt'-sose
Woman's do.		chose	Large book		nalt-sose-en-char-hith
Heart	e-che'-i		Bread	les-an'-ni	
Blood	tith'l		Tobacco	nat'-to	nat-toe, nat-oh-tith-hilth
Town, village	yat-kin'		Sky, heaven	tath'-lit	
Chief	heu'-jeu-nats-olt		Sun	da'-cos	yah-eye'
Warrior	hain'-gli		Moon	'tsa'-di	eel'-sone-sayer
Friend	si-t'kiss		Star	ol-che'-ec	ail-son-sat'-you
House, hut	ho-gun'	co'-wan (nasal)	Light	ni'-lath-lit	
Spear, lance		ail-lot-tai	Night	dat-le-da	
Arrow	t'kar	h'char	Darkness	hi-nol-che'-ec	
Bow	al-ti-hin''	ithl-tinc			

A P A C H E .—Continued.

	XI. NAVAJO.	XII. PINAL LEÑO.		XI. NAVAJO.	XII. PINAL LEÑO.
Morning	is-car'-go		Egg	cho-ki	
Evening	ca-det'-a-i-a		Duck	elt-ze-di	
Summer	nes-tan'-ni		Partridge	'tcli-vat-cli-gi	
Winter	nes-tan'-es-cus		White	'tclae-hai	
Lightning	cli'-pa-not		Black	tcli-gi'	
Rain	hün-il-ti-hun		Red	cli-chi	
Snow	yas		Blue	dot-clish'	
Fire	'tcou		Yellow	clit-zo'	
Water	'thu	to	Great, big	nint-sa'	
Ice	satz		Small, little	tscis'-si	
Earth, land	klish	tlez	Strong	dal-chu'	
Sea	t'huth-la'		Old	haist'-ti	
River	t'huth-la'		Young	elt-zis'-si	
Lake	shithl-gash		Good	ia'-shu	
Valley	chi-öt'		Bad	ta-ia'-shu-da	
Hill	ba-gan'-go		Handsome	ni-zen-ni	
Mountain	ba-gand'-zat	i-check	Ugly	tüh-ni-tschu'	
Stone, rock	tse-ec	tshayer	Dead, death	düst-sa'	
Salt	hish-in	ish'-ee	Cold	dest-tcas	kar-keh'
Obsidian		olien	Warm, hot	sit-to'	ast-chou
Iron	tsit		I	ni	
Tree	se-detz-o-bitz-it		Thou	shi'-do-ta	
Bush		m'cliz	He	nil'-lad	
Wood	tsin	chiz	They	nil-lad	
Leaf	dat-tar'		This	ail'-la	
Bark	qui-hi		All	dalt'-zo	
Grass	chithl	chlow	Many, much	thlao	
Oak	ha-wish		Who	ha'-la-ai (who is it?)	
Pine	ha-shi		Near	a-han'-ne-gi	
Mezquit		ee'-yah	Yesterday	e-ta'-da	
Mezcal		nat-tar	To-morrow	is-car'-go	hai-eel-conc
American straw		pi-ta-ca-yo	Yes	shi	
Flesh, meat	et-si'	ait-sinc, ait-chee-got'l	No	do-la'	
Deer	pi	non-wan-jai-day'	One	tath-lai'	
Bison, buffalo	kil-cho'		Two	na'-ki	
Bear	sha-she	sasch	Three	t'ha	
Wolf	mait-zo		Four	t'hi	
Coyote		boch	Five	est-cla'	
Dog	le-chonc'		Six	has-tar'	
Squirrel	zür-je'	chinch-on-you-daier'	Seven	tsot-zi	
Horse		cleenc (nasal)	Eight	tsep'-pi	
Mule		chan-day'-zic	Nine	nast-tai'	
Ass		tig-ool-coy-air'	Ten	ni-eth-nc'	
Rabbit, hare	'cai-ür-je'		Eleven	cla-da'-ta	
Snake	'tclis'-je-i		Twelve	na-ki-da-ta	
Rattlesnake	'tclisch		Thirteen	t'ha-da-ta	
Bird	tscit		Twenty	nat-tin	
Feather		toz-zec	Thirty	t'hat-tin	

A P A C H E.—Continued.

	XI. NAVAJO.	XII. PINAL LEÑO.		XI. NAVAJO.	XII. PINAL LEÑO.
Eat.....	tain-yar		Bring water		tai-to
Drink	tai-clanc		Como se llama?	ti'-dōw-ol-ge'	
Run	hil-goth'l		Pinal		Del-chid-dee-gil-lay
Dance	il'-jish		Cibolo		Pis-is-chit
Go	ca-de'-na-is-ta'		Pueblo de Moqui	hut-kin-go	
Come	os-de'-ni-a		Rio Grande.....		Kay-ee
Sit	na'-dit-ta		Rio Gila.....		Kay-eel-chow
Stand	sen'-si-go		Rio San Pedro		Tooch-o-sayer
Sing	hot'-hōl		Rio Colorado.....		Tool-chee-air
Sleep	el-hush		Agua Pinta		Toos-eel-hec
Speak.....	e-chi-al'-tin		Sierra Grande		Sid-in-tell
See	nish-i		Sierra Blanca		Chid-lee-casa-an'
Love	a-ha'-la-ni		Pleiades (seven stars).....		Ais-lat-as-char-ah'
Kill	di-ol-hil'		Principal chief (name).....		Ash-inc-cou'-ah
Walk	ha no-nūh'		Second prin'l chief (name).....		Natch-tai-tish

REMARKS.

Both the Navajos and Pinal Leños are subdivisions of the great Apache nation, which may be said, in general terms, to occupy, or rather to roam over, the triangular space included between the pueblos of New Mexico, the river Colorado, and the Gila; besides which, they extend far down into the province of Chihuahua, and almost to the Gulf of Mexico. They seem to have acted as an obstacle to the southern descent of the Shoshonee tribes, who stretch away on either side, the Pah-Yutes and Mission Indians on the west, and the Comanches on the east. As the Coco-Maricopa word for "man" is *apache* or *ee-pache*, and as the native term for "man" is often converted into the proper name of an Indian tribe, Mr. Gallatin concluded that the Coco-Maricopas belonged to the Apache stock. Now, however, that we have the means of comparing the languages of the two peoples, this is shown not to be the case. Hence it appears that the name *Apache* did not originate with the nation to whom it is applied, but was adopted by the Spaniards from the Yuma tribes.

The *Navajos* (or *Navahoes*), called by the Spanish writers *Apaches de Nabajoa*, "are a powerful tribe of Indians residing on the tributaries of the river San Juan, west of the Rio Grande and east of the Colorado, and between the 35th and 37th parallels of north latitude. They probably number 8,000 souls." "They are a fierce, intelligent, and warlike tribe of Indians. They possess more wealth than all the other wild tribes in New Mexico combined; are rich in horses, mules, asses, goats, and sheep; and they raise, by the cultivation of the soil, a sufficiency of grain for all purposes of consumption. They are the manufacturers of a superb quality of blankets that are water-proof, as well as of coarser woollens." (Indian Commissioner's Report for 1854.) The only vocabularies of their language, heretofore published, are those of Lieut. Simpson and of Capt. Eaton (in Schoolcraft's History, &c., IV, 216.) That of Lieut. Whipple was obtained from a Mexican herder, who had been a captive among the Navajos for nine months, and had learned their language. It agrees with that of Col. Eaton quite as well as could be expected under the circumstances.

Pinal Leños—called by Emory *Piñon Lanos*, and by Bartlett *Piñol Indians*, *Piñols*, and *Pinaleños*. The latter says they embrace about five hundred souls, and range over an extensive circuit between the Sierra Piñal and the Sierra Blanca; both of which mountains are near

the upper San Francisco river, about five days' journey north of the Gila. The Apaches acknowledge them as belonging to the same great tribe as themselves. They are the Indians who carried off the unfortunate Inez Gonzales, whose story forms so romantic an episode in Mr. Bartlett's "Personal Narrative."

That the Apaches and their congeners belong to the Athapascan family, which extends across the northern portion of the continent from Hudson's Bay almost to the Pacific ocean, I have shown in a paper read before the American Ethnological Society, and published in the *Literary World* of April 17, 1852. Mr. Hale had already shown that small fragmentary tribes belonging to this widely extended stock reach down, near the shores of the Pacific, as far south as the Umkwa river. From the *Hoopah* vocabulary, since published in Mr. Schoolcraft's work, it is evident that these people wandered still further in the same direction—at least as far as the

	HUDSON'S BAY. (Dobbs.)	CHEPEWYAN. (Mackenzie.)	DOG-RIB. (Richardson.)	TACULLY. (Harmon.)
1 Man .....	.....	dinnie.....	tchel-a-qui.....	ten-nee.....
2 Head	tenet-thee	edthie.....	tzat-the.....	pit-sa.....
3 Hair	tenet-thea-cau....	thiegah.....	setz-thè-rgha....	ote-zega.....
4 Ear	tenet-'tsaw.....	.....	setz-r-rgha.....	o-cho.....
5 Eye	tene-naw	nack-hay	tzen-nhae	o-now.....
6 Nose	tene-chee .....	.....	tze-etze	pa-nin-chis.....
7 Tongue ...	tene-thoon	edthu.....	tze-tthou	tsoo-lâ.....
8 Tooth	tene-hough	goo.....	tze-o-who (?)	oh-goo.....
9 Neck	tene-cassan .....	.....	tze-e-e-cottle.....	.....
10 Hand.....	tene-law	law	ssa-la.....	o-lâ.....
11 Leg	tene-cha-thee.....	edthen	tze-thunna.....	o-ca-chin.....
12 Foot.....	tene-crah	cuh	tze-ka	o-ca
13 Blood.....	dell	dell.....	.....	sko
14 Knife.....	pace	bess.....	pa-as .....	.....
15 Sun	saw	sah.....	ssa	sâ.....
16 Fire	o-del-chat	counn	kkon	koué
17 Water.....	ic-too.....	toue	two	too
18 Stone.....	.....	thaih.....	.....	tsay
19 Dog.....	a-nel-wosh	sliengh.....	cle	cling, clee-chay (bitch)
20 Fish	cloo-he-za	slooeeh.....	clou-a	cloo-lay
21 I.....	she	see .....	.....	se.....
22 One.....	zodeneah	slachy.....	en-clai	clot-tay
23 Two	chellatelle.....	naghur.....	nak-ka	nong-ki
24 Three	elthoi.....	tagh-y	tta-rgha	toy
25 Four.....	tenetthee	dengk-y	tting.....	ting-kay.....

* The manuscript of the present paper on Lieutenant Whipple's vocabularies was delivered to Mr. Whipple in January of this year (1856); and now, in the month of May, as it is going through the press, I have received a copy of Dr. Buschmann's learned and highly interesting treatise on the Athapascan family of languages, (*Der Athapaskische Sprachstamm dargestellt von Joh. Carl Ed. Buschmann*), printed in Berlin in the present year. Dr. Buschmann mentions repeatedly (pp. 154, 254) that the discovery of the Athapascan relationship of the Apache nation is due to me; but he claims at the same time, as his own discovery, the fact that a similar relationship exists between the Athapascans proper and the Navajos. This claim, however, cannot be admitted; because in the above-mentioned paper, published in the *Literary World*, I treat both of the Apaches and of "their congeners the Navahoes." The affinity of the Apaches and Navajos had been repeatedly asserted by Spanish and American writers. I need quote only the excellent authority of Gregg. He says: "The principal wild tribes which inhabit or extend their incursions or peregrinations upon the territory of New Mexico are the *Navajões*, the *Apaches*,

Trinity river, on which a tribe of them is now found, extending to its junction with the Klamath. My view of the affiliation of the Apache and Athapascan tribes has been adopted by Mr. Schoolcraft, in the recently published fifth volume of his History, &c., of the Indian Tribes, (p. 173 note, and pp. 202, 203,) though apparently with some hesitation.* To establish the fact of the radical connexion of their languages beyond reasonable doubt, I have constructed the following comparative table of words selected from vocabularies already published, excepting that of the Apaches of the Copper Mines, for which we are indebted to the liberality of the Hon. John R. Bartlett. It may be well to remind the reader, that in comparing the names of the parts of the body, the pronoun or other word attached to the name must be rejected: thus, in the Hudson's Bay vocabulary the expression is *man's head*, *man's hair*, etc.; in the Dog-Rib, *my head*, etc.

UMKWA. (Hale.)	HOOPAH. (Schoolcraft.)	NAVAJO. (Schoolcraft.)	APACHE. (Bartlett.)
1 tilsün, tüne	quais-tai'	ten-nai'	n'de
2 sügha, si	ok-heh	hut-zee	shi-tzi
3 zugha, sala	tse-wok	hut-zee	si-ra'
4 tshighe	hot-che-weh	hut-jah'	she-cha'
5 naghe	hun-nah	hun-nah'	kon-da'
6 mintshesh, shish	hun-tchu	hut-chih'	sin-chi
7 lásom, sántkhlo	sast-ha	hut-tso'	she-za'-re
8 uó, cughú	how-wa	hur-go'	she-go'
9 kwash, shusoatkhl	ho-se-watl	hur-koce	she-cos'
10 shláa, shilá	hol-lah	hul-lah	she-n'la'
11 tsüne, stse	hot-sinne	hut-jast'	she-cha'-di
12 shkhe	hom-mit-laht-hut-sinne	hur-ka'i	she-ke'
13 shtüle .....	.....	tilh	t'ilch
14 clestay	me-kus-tem-meh	pesh	pês
15 sha	hwah	cho-ko-no-i'	chi-go-na-kai
16 khon	hoh	konh	con
17 tkho, to	tah-nahn	tonh	t'ho-chon
18 seh, se .....	.....	tsai	tzi
19 tkhli, tkhline	schlunh	klee-chah'-ee	klin-cha-ne
20	kloke	hloh	chlui
21 shi	whch	sheenh	shi
22 áitkhla	kleh-wunna	tlah'-ee	ta-shte'
23 nákhük	nah-nih	nah-kee'	na-ki
24 tak	hah-kin	tanh	ta'i
25 tüntshik	in-kin	tee	t'igh

the *Yutas*, the *Caiquas* or *Kiawas*, and the *Comanches*. Of the latter I will speak in another place. *The two first are from one and the same original stock, there being, even at the present day, no very important difference in their language.*' (Commerce of the Prairies, I, 285.) The publication of Lieutenant Simpson's vocabularies simply confirmed this statement; accordingly, there is no discovery in the matter. If the Apaches are Athapascans, and the Navajos are a part of the Apache nation, it follows of course that the Navajos are Athapascans too. I may add, that the name *Ticorillas*, as written throughout by Buschmann, has its origin in a misprint in Simpson's report. It should be *Jicarillas*, as given by Gregg, in connexion with the passage above quoted, and many other authorities. In conclusion, be it observed, that the slight errors here pointed out are not to be considered as detracting in any sensible degree from the great merit of Dr. Buschmann's work. The eminent ability and the faithful diligence displayed in it, which can be duly appreciated only by those who have gone through similar laborious and perplexing investigations, will make it a standard authority on the subject of which it treats.—W. W. T.

KERES.

	XIII. KIWOMI.	XIII. KIWOMI.	XIV. COCHITEMI.	XV. ACOMA.
God	sürch-a-nüch			
Wicked spirit.....	shu'-wa-chup	shu'-watz		
Man.....	hahch'-tse, te'-wa	hatch'-the	hach'-the	hah'-trat-se
Woman	co'-i-yo-i	cu'-yau-wi.....	co'-you-i	cu'-hu
Boy.....	i'-o-wüs		shru'-i-a-ti	i'-at-tr
Girl	ma'-sitch.....		ma'-sitch.....	ma'-a-sit-tr
Infant, child.....	u'-wak.....		u'-ak	sai'-i-at-tr
Father	u'-mo		ta-latch.....	nai'-ish-ti'-a
Mother	yah'-yah.....		yai'-yah.....	nai'-i-a
Husband	cah'-nüs-chi		ca'-tri-si	
Wife	cah'-nü-ye			
Son	k'sah'-e-wüş-i.....			sa-mier'-ti
Daughter	cu'-i-yah			
Brother.....	thu'-mi			
Sister	mem'-me			
An Indian.....	ha'-no			hant'-no
Head	nash'-ke.....			nüşh-kai'-i-ne
air.....	ha'-dre	ha'-tre.....		hah-trat'-ni
Face.....	scu'-o-wah.....	sku'-o-wa.....		ho-wa'-win-ni
Forehead.....	si'-up			
Ear	yü'-o-pi			
Eye.....	ca'-a-na	sha'-a-na.....		ho'-o-na'-i-ne
Nose.....	wi'-e-shin.....			oui'-i-su'-i-ne
Mouth	stchi'-i-ca.....	chi'-a-ca.....		oui-i-ca-ni
Tongue.....	wa'-chin			wa-itch-hunt-ni
Tooth.....	hahtch'-i-ni			
Beard.....	mush'-es-oi			
Neck.....	sca'-o-witz			
Arm.....	sca'-o-yu-mi			
Hand	mar'-quin	nash'-kai-ni.....		ha-match-ti-i-ni
Fingers.....	che'-o-wütz			
Nails.....	ha'-o-wütz-in			
Body	ca'-o-wutz-i.....	si'-e-ni.....		sin-ni
Belly.....	sco-o-mütch			
Leg.....	se'-e-ma			ha'-ma-ni
Feet	has'-ten			ha-ash-ti-e-ni
Toes.....	se'-e-mütz			
Bone	hai'-skin			
Heart	oui'-nas-ka.....			oui'-nosh-ka
Blood	mat'-zi			maat-si
Town, village.....	ha'-stitz.....			sa-ash-ti-ist
Chief.....	hu'-i-chin.....			ta-puft
Warrior.....	si'-et-chu-ia			cow-wats-ou-hats-i'- ta
Friend.....	söw'-o-kin			söw-kin'-i

K E R E S.—Continued.

	XIII. KIWOMI.	XIII. KIWOMI.	XIV. COCHITEMI.	XV. ACOMA.
House, hut	ai'-it-chin.....	.....	.....	cat'-tu-i-ta
Kettle.....	cu'-mas-a-wa			
Arrow	es'-to-wa			
Bow	wes'-chick			
Axe, hatchet.....	ok'-po-wën			
Knife	kes'-ka			
Indian shoes.....	ha'-shup	ha'-shum		
Bread.....	pa			
Pipe, calumet.....	ach-can.....	chā-quck'		
Tobacco	ha'-o-mi.....	ha'-mi		
Sky, heaven.....	hu'-wuc-ca			
Sun.....	o'-sütz	o'-shütz	o'-shutz	
Moon.....	ta'-o-watz	tah'-o-watz	ta'-ho-watz	
Star	shi'-a-chütz	shi'-chut-i	shi'-ki-üt	
Day	sai'-ech			
Light	ma'-su			
Night.....	no'-i-ya			
Darkness.....	cahps			
Morning	na'-cai-ya			
Evening	cha'-puc-ca			
Spring.....	ti'-etz			
Summer	ca'-sha-te			
Autumn	tu'-o-na			
Winter	coke			
Wind	cu'-you-tow-i			
Lightning	put'-so-isk-i			
Thunder	cōw'-o-mütz			
Rain	he'-i-nut-i			
Snow.....	ha'-o-wi			
Hail.....	ha'-o-mañ-i			
Fire	ha'-i-kan-i			
Water	'tsetz			
Ice.....	ha'-hā-mi			
Earth, land.....	ya'-'i			
Sea	'tsist'-tsu-o-wi			
River.....	chi'-na			
Lake	cu'-o-wat-si			
Valley (cañon) ...	chi'-nai-ya			
Hill	cu'-yo-cats			
Mountain	co'-te			
Island	cots'-anch			
Stone, rock.....	ya-o-ni			
Iron	thi'-mūs-chüch			
Maize	ya'-o-ca.....	ya'-chi		
Tree.....	man-za'-na			
Wood.....	hah'-ñi			

KERES.—Continued.

	XIII. KIWOMI.	XIII. KIWOMI.	XIV. COCHITEMI.	XV. ACOMA.
Leaf.....	ma'-sa-ni			
Grass.....	a'-shen.....	ah'-shi		
Pine.....	hah'-ñi			
Poplar.....	hi'-e-tran			
Flesh, meat.....	i'-she-ni			
Beaver.....	cu'-o-ho			
Deer.....	ki-ah'-ni			
Bison, buffalo.....	mu'-shatch.....	mu'-shuck		
Bear.....	cu'-hai			
Wolf.....	ca-chan			
Dog.....	ti			
Fox.....	quish'-shotz-un			
Squirrel.....	bi-a-lin			
Rabbit, hare.....	le'-ich			
Snake.....	skū'-i-ska			
Rattle-snake.....	shru'-o-wi.....	.....	shru'-wi	
Bird.....	si'-o-lo			
Egg.....	tschi'-o-la			
Goose.....	cai'-po			
Duck.....	ti'-e-wit-e-wik			
Pigeon.....	huk			
Partridge.....	cahs'-cark			
Turkey.....	'tsi-na			
Fish.....	cahsh			
White.....	ca'-sha			
Black.....	mu'-na-ken			
Red.....	cu'-can			
Blue.....	quisk			
Yellow.....	cu'-chin			
Green.....	cu'-shat-im			
Great, big.....	mat'-sitch			
Small, little.....	lus'-kitch			
Strong.....	si'-shütz			
Old.....	nai'-stchu-a			
Young.....	lū'-ca-shat			
Good.....	la'-o-wa			
Bad.....	cu'-wa-sa			
Handsome.....	cin'-mo-ta-wa			
Ugly.....	cha'-lis-ka			
Alive, life.....	si'-yan			
Dead, death.....	tschu'-o-mo			
Cold.....	i'-o-ma			
Warm, hot.....	catch'-a			
I.....	hi'-no			
Thou.....	hish			
He.....	weh'			

K E R E S.—Continued.

	XIII. KIWOMI.	XIII. KIWOMI.	XIV. COCHITEMI.	XV. ACOMA.
We.....	hi'-no			
You.....	kēch-e'-o			
They.....	e'-ot-za			
This.....	weh'			
That.....	u''-weh'-o			
All.....	se'-how-o'-pa			
Many, much.....	ep'-ma			
Who.....	how'-o			
Near.....	lu'-o-ma			
To-day.....	hi'-wo-saitch			
Yesterday.....	so			
To-morrow.....	nah'-cai-a			
Yes.....	hah			
No.....	tsah			
One.....	isk'-a.....	isk.....	ish'-ka	
Two.....	'tsu'-o-mi.....	'tu'-o-mi.....	ku'-o-mi	
Three.....	'tscham.....	tschab'-i.....	cha'-mi	
Four.....	gi-a'-na.....	ki-a'-na.....	ki'-a-na	
Five.....	ta'-hm.....	ta'-o-ma.....	ta'-ma	
Six.....	stchis.....	chisth.....	chi'-sa	
Seven.....	mai'-cha-na.....	mai'-cha-na.....	mai'-ca-na	
Eight.....	co'-con-shi.....	co'-cūm-shi.....	co'-co-mi-shia	
Nine.....	mai'-ec-o.....	mai'-e-co.....	mai'-e-co	
Ten.....	'tcahtz.....	cahtz.....	'tkatz	
Eat.....	tshu'-peh.....	chu'-pe		
Drink.....	us'-ke-a			
Run.....	atz-o-muk			
Dance.....	a'-chintz-tscha			
Go.....	hi'-na			
Sing.....	su'-ut-a			
Sleep.....	yi'-a-pat-a-si.....	si'-paak		
Speak.....	eh'-nütz-a-si.....	saht'-sa		
See.....	si'-u-kutch-i			
Love.....	te'-ñi-si			
Kill.....	sa'-ot			
Walk.....	nu'-o-wa-pot-sen.			
Smoke.....		chas'-ka		
Apaches.....		Chah'-shm		
Kai-o-was.....		Cai'-guas		
Mexicans.....	Ca'-ste-la (Span.)			Cash'-tiil-da (Sp.)

REMARKS.

Kiwomi and Cochitemi.—In reply to questions respecting the sources whence the three first vocabularies were procured, Mr. Whipple says, speaking of them in the order in which they are printed:

“Upon the Canadian river, while accompanied by a trading party of Mexicans from San Juan de los Caballeros, we met Indians from the pueblo of Santo Domingo. The Mexicans stated that they were known as *Teguas*; but they called themselves *Ki'-o-a-me*, or *Ki'-wo-mi*. One vocabulary of their language, obtained from the chief, is nearly complete. The second, communicated by another individual of that party, may be useful for comparison, giving confidence to those corresponding words which, in both, express similar sounds.”

“At Rocky Dell creek another party of Indian traders made their appearance. They informed us that the Indian name of their tribe was *Co-chi-te-mi'*, though by Spaniards called *Qui'-me*; and that their homes were in New Mexico, south of the Kiwomi—at Zandia or Isleta, perhaps. The vocabulary of their language was not completed, because it seemed to be nearly identical with that of the Kiwomi.”

The general conclusion to be drawn from this is, that we have here vocabularies of the language spoken in Santo Domingo and the neighboring pueblos; and this conclusion is supported by a comparison of them with Simpson's brief specimen of the language, the only one heretofore published, with which it agrees tolerably well.

One or two particulars, however, in the statement are difficult to account for. It is said that the tribe are called by the Mexicans *Teguas*. Now, the ancient and proper name of the tribe to which the people of Santo Domingo and the neighboring pueblos belong, as we are informed by Pike and Gregg, is *Keres*, or in the Spanish orthography *Queres*; whereas the Tegua tribe are found further to the north, in the pueblos of San Juan, Santa Clara, Nambe, Pojuaque, &c., and speak a different language. Again, the third vocabulary is that of people who called themselves *Cochitemi'*. This we would naturally suppose to mean people of the pueblo of *Cochiti'*, who are known to belong to the Keres tribe; but they represented themselves as living to the south of the Kiwomi, while Cochiti is the most northerly pueblo of the Keres. These difficulties could probably be easily resolved by persons residing in the country.

It will be observed that in these three vocabularies the accent, or stress of the voice, is almost uniformly on the first syllable of the word.

Acóma.—The people of this pueblo also belong to the tribe of Keres. The vocabulary before us is a brief one, containing but twenty-eight words. Mr. Whipple says, speaking of these Indians: “We tried to write a vocabulary of their language; but the words given were so long, and so difficult to pronounce, that we gave up the task.” This, though it differs from the three preceding ones more than they do from each other, evidently represents the same language, and apparently in an older and purer form, its words being longer and presenting a more uniform character than those of the other vocabularies, which appear to have been abbreviated and corrupted from them. May not this be owing to the Acucans' being more separated by their almost inaccessible position from the Mexicans? Indeed Lieutenant Abert says: “These people cannot have associated much with the Mexicans, for they scarce know a word of the language.” It is desirable that we should have a complete vocabulary of this dialect.

Our interest in the people of Acoma and their language is heightened by the fact that their pueblo is one of the few places in New Mexico visited by the first explorers of the country under Coronado, in the middle of the sixteenth century, which it is now possible to identify. It had been supposed that the present pueblo of Acoma, remarkable for its lofty position and difficulty of access, which proved its safeguards on that occasion, was the *Acuco* of the invaders. This supposition is now fully confirmed by the testimony of Colonel J. H. Eaton, who says: “In a conversation with a very intelligent Zuñi Indian, I learned that the pueblo of Acoma is called, in the Zuñi tongue, *Hah-koó-kee-ah* (*Acuco*); and this name was given to me without any previous question which could serve to give him an idea of this old Spanish name.” (Schooler., *Hist. Cond.*, &c., IV, 220.)

ZUÑI.

	XVI. Zuñi.		XVI. Zuñi.
God	o'-na-wil-li	War captain.....	i'-thlück-ni-cha-mo'-si
Wicked spirit.....	ish'-u-we	Warrior	son'-ta-lo-qui
Man	ot'-si	Friend	cu'-a-yi
Woman	o'-kia	House, hut.....	kia'-quim-ni
Boy.....	sa'-ba-ki	Kettle.....	wa'-kish-i
Girl	e'-lesh-to-ki	Arrow.....	shaw'-o-li
Infant, child.....	chat'-se-ki	Bow	pi'-tlan-di
Father.....	ta'-chu	Axe, hatchet	ki-e-li
Mother	si'-ta	<i>Hacha Azteca</i>	o'-la-ki-e-li
Husband	o'-ye-me-shi	Knife.....	a'-chi-en-di
Wife	o'-ye-me-shi-li	Canoe, boat.....	thle'-lo-ni
Son	cha'-li	Indian shoes.....	mo'-quou-o-wi
Daughter	hom-kat'-ski	Bread.....	mu'-lon-di
Brother.....	su'-e	Pipe, calumet....	te'-pok-li-nen
Sister	i'-ka-na	Tobacco	he'-to-co-ni
An Indian	ho'-i-te	Sky, heaven	ja'-la-oue
Head.....	o'-sho-quin	Sun	ja'-tök-ia (ya'-tok-ya)
Hair.....	tai'-a-oue	Moon	ja'-chu-ne
Face.....	no'-po-nim	Star	moi'-a-chu-we
Forehead.....	ha'-quin	Day.....	ja'-toi-e
Ear	la'-shök-tin	Light.....	te'-co-han-na
Eye.....	tu'-na-oue	Night	teth'-lin-ai-e
Nose	no'-e-lin-de	Darkness.....	te'-quin-na
Mouth	a'-wa-tin	Morning.....	te'-wa-ni
Tongue.....	ho'-nin-ne	Evening	zu'-na-cha
Tooth	oh'-nōw-e-we	Spring	o'-lok-i'-yer
Chin	tle'-we-chin	Summer.....	te'-cath-li
Beard.....	si'-po-ni-we	Autumn	taw'-wā-nai-e
Neck	ki'-sin-de	Winter.....	tel'-se-ti', tet-se-na'
Breast	po'-ha-tan-de	Wind.....	thlit'-te-quai-nai'-a
Arm.....	a'-si-o-we, chu'-ti-o-we	Lightning.....	ul'-tok-ai
Hand.....	a'-si-kat-so-wa, ash-ti-shok-ta	Thunder.....	pi'-nai-ia
Fingers.....	kets'-pil-to	Rain	thlit'-to-ia
Nails.....	shaun'-chi-o-we	Snow	ou'-pi-nai-oe
Body.....	te'-lon-de	Hail	mo'-pi-nai-oe
Belly	tsu'-o-le	Fire.....	ma'-qui (ma'-ki)
Leg.....	o'-yin	Water.....	ki'-a-we
Foot.....	oue'-qui-o-we	Ice	'tchath-le
Toes.....	tok'-no-o-we	Earth, land.....	so'-wi
Bone	sam'-me	Sea	ki-a'-tuth-u'-lüp-nai-e
Heart	i'-ke-o-nün-ne	River	ki-a'-wa-nai-e
Blood	a'-te	Lake.....	ki-a'-tu-lin-ni
Town, village.....	thlu'-a-lün	Valley	pe'-we
Chief.....	an'-i-sa-to-ni	Hill.....	te'-po-keth-la'-oe
		Mountain.....	ja'-la-oe

ZUÑI.—Continued.

	XVI. Zuñi.		XVI. Zuñi.
Island	cā-bul'-la-o-pi	Dead, death	hap'-pa
Stone, rock	a'-we	Cold	tet'-se
Salt	ma'-we	Warm, hot	te'-su
Copper	te'-se-li-li	I	hoh'-o
Iron	thle'-cai-a-we	Thou	toh'-o
Maize	mi'-we	He	luk'-yě
Tree	ta'-ne-ai-we	We	hoh'-no
Wood	thle'-lo-e-we	Ye	luk'-no
Leaf	ha'-we	They	lak-ti'-no-na
Grass	pe'-we	This	luk'-yer
Pine	a'-she-ki	That	uk-si'
Flesh, meat	shi'-le	All	tem'-thla
Beaver	pi'-ha	Many, much	te'-u-cha
Deer	shaw'-hi-ta	Who	chu'-a-pi
Bison, buffalo	tūsh-ke'-o-wūn-na	Near	lo'-te
Bear	ain'-she	To-day	la'-ki
Wolf	yu'-na-wi-co	Yesterday	te'-shu-quoi
Dog	wats'-ta	To-morrow	ich'-e-toi-thli
Fox	ma'-wi	Yes	ia
Squirrel	ye'-e-yi	No	ho-lo'
Rabbit, hare	ok'-shi-co-ni	One	to'-pa
Snake	mit'-cath-li	Two	qui'-li
Rattlesnake	chit'-to-la	Three	hah'-i
Bird	wots'-a-na-o-we	Four	a'-wi-te
Feather	la'-we	Five	ap'-te
Egg	to'-co-co-mo-we	Six	to'-pa-lik-ya
Duck	e'-yer	Seven	qui'-de-lik-ya
Turkey	to'-na	Eight	hai'-e-lik-ya
Fish	'tshash'-i-ta	Nine	ten'-e-lik-ya
Shell	shaw'-ton-ni	Ten	as'-tem-thla
White	co'-han-na	Eleven	to'-pa-yath-to
Black	quin'-na	Twelve	qui'-li-yath-to
Red	shi'-lo-wa	Thirteen	hah'-i-yath-to
Blue	'thlit'-on-na	Fourteen	a'-wi-ten-yath-to
Yellow	thlut'-sin-na	Fifteen	ap-ten-yath-to
Green	ash'-e-na	Sixteen	to-pa-lik-yath-to
Great, big	thlan'-na	Seventeen	qui-li-lik-yath-to
Small, little	'tsan'-na	Eighteen	hai-e-lik-yath-to
Strong	'tsum'-mi	Nineteen	ten-e-lik-yath-to
Old	'tlash'-shi	Twenty	qui-lik-yin-ath-tem-thla
Young	chi'-mo-na	Twenty-one	qui-lik-yin-ath-tem-thla- to'-pa-yath-to
Good	cok'-shi	Thirty	hai-yik-in-ath-tem-thla
Bad	quok'-cok-sha-ma	Forty	a-wi-kin-ath-tem-thla
Handsome	soh'-ya	Fifty	ap'-te-nik-in-ath-tem-thla
Ugly	hoh'-i-sam'-mo	Sixty	to-pa-lik-in-ath-tem-thla
Alive, life	hoh'-i		

ZUÑI.—Continued.

	XVI. ZUÑI.
Hundred	asi-ath-tem-thla
Thousand	asi-ath-tem-thla-ath-tem-thla
Eat	i'-to, i-to'
Drink	tu-tu
Run	ye'-la-ha'
Dance.....	o'-ti-e-we
Go	so-a'-ne
Come.....	kath'-li-ma-ni
Sit	i'-mu
Sing	te'-na-u
Sleep.....	a'-la
Speak	pe'-ye
See.....	u-na'
Love.....	an'-te-sho-ma'
Kill.....	ai'-i-na
Walk.....	ya'-ta-shlot-ya
One who has killed an enemy (<i>matador</i>)	pith-la-shi-wa-ni
I wish to know	ai'-yi-ya-no-ke-nūh'
I have eaten enough.....	i'-ton-a-we
Zuñi.....	Shi'-oui
Zuñi chief (name of).....	Lai'-ai-ai-et-za-lu'

REMARKS.

A few miles from the present pueblo of Zuñi are situated on a mesa, or elevated table-land, the ruins of the old town which Mr. Squier has demonstrated to be the *Cibola* that figures so largely in the account of the first explorers of New Mexico under Coronado. For in the narrative of Espejo's visit to that country about forty years afterwards, as given by Hakluyt, it is said, "Twenty-four leagues from hence, towards the west, they came to a certain province called by the inhabitants themselves ZUNY, and by the Spaniards CIBOLA."

The only Zuñi vocabularies heretofore published are one in the report of Lieut. Simpson, and another, furnished by Capt. Eaton, in Schoolcraft's fourth volume. That of Mr. Whipple, which was obtained by himself from a native of the tribe, agrees very well with both the preceding. Here, too, it will be observed that the accent is, almost without exception, on the first syllable of each word. It has been remarked by the judicious Gregg that there are but three or four different languages spoken among the Pueblo Indians, and that these may be distantly allied to each other. A comparison of the Zuñi vocabulary with those of the Keres would not lead us to infer any radical affinity whatever between the languages. It is to be hoped that, of the intelligent men now permanently settled in New Mexico, and especially the missionaries stationed among these interesting peoples, some may be willing to devote themselves to a study of the grammatical structure of their languages, so that we may ascertain the exact nature of the relationship in which they stand to each other.

P I M A .

	XVII. PIMA.		XVII. PIMA.
Man	or'-ter, chee-ort'	Mountain goat	chu'-son
Woman	oo-oove'	Horse	cah'-vay-yo (Sp. <i>caballo</i>)
Old man	ku'-lee	Crow, raven	hah'-win
Boy	ah'-lay	Scorpions	coke
Girl	churche'-o	Ant	quar'-tic
Wife	oo-if	Fish	vah'-top
Hair	moh	Good	skooek'r
Eye	oupe'-we	Bad	moo'-mo-co
House	hūch-yū-lah-chook'	None	nune
Arrow	n'oo'-oo	To-morrow	say-ah'-ly
Head-band	saw-a-key-wah	One	her-mah
Spur	is'-pul	Two	coke
Shoes	sah'-pat	Three	vaique
Beads	pai'-ou-ker	Four	keek
Blanket	ix	Five	her'-tus
Belt	soe-her-up'-and-kay-her-pah'	Six	chou'-ote
Hat	soo-mah-der'	Seven	wee'-o-ker
Tobacco	vib	Eight	kee'-kick
Mezcal	ah'-o-ly	Nine	hoo'-mook
Music	cooh	Ten	wis'-to-mah
Sun	tasch	Eleven	vas-her'-mah
Moon	mas'-sar	Twelve	vas-o-coke
Water	soo'-e-ty	Thirteen	vas-o-vaique
River	see'-o-pit	Twenty	co-co-wis-to-mah
Mountain	toe'-ark	Thirty	wee-co-wis-to-mah
Stone, rock	hote'-ay	Forty	kee-co-wis-to-mah
Sand	terre-whit'	Fifty	her-tus-co-wis-to-mah
Tree	ah'-ou-pah	Sixty	chou-ote-co-wis-to-mah
Leaf	hah'-hah-ketz, ser'-quy	Hundred	way-co-wis-to-mah
Corn	ou'-in, oo-oon	How do you do?	see'-co
Teazel	wy'-wy	Apache	Orp
Cereus giganteus	har'-say	Gila river	Ack'-o-mah
Syrup of the cereus	sees'-tor	Casa Blanca	Huch-oo-la-chook-vache'
Coyote	pa'-hu		

REMARKS.

Pimas (by some corrupted into *Pimos*).—Humboldt says the northernmost part of the intendency of Sonora bears the name of Pimeria, from a numerous tribe of Indians called Pimas, who inhabit it.

The first of our people who visited and described the Pimas of the Gila, the only ones with whom we are as yet acquainted, were Colonel Emory and Captain A. R. Johnston, who accompanied the invading army of General Kearny in 1846. The fullest and most satisfactory account of them is that given by Hon. John R. Bartlett, in the second volume of his "Personal Narrative." They and the Coco-Maricopas live in a very friendly manner in two neighboring villages on the south side of the Gila, about midway of its course. Mr. Bartlett estimates the population of the two villages of these peaceful and industrious communities at about 2,000 souls, of whom two-thirds are Pimas.

Of the Pima language a few words and some account of its grammatical structure are given in the *Mithridates* from Father Pfefferkorn's work on Sonora. A brief vocabulary by Dr. Coulter is published in the eleventh volume of the Royal Geographical Society's *Journal*; and a much fuller one, drawn up by Dr. C. C. Parry, in the third volume of *Schoolcraft's History, &c., of the Indian Tribes*. The short vocabulary obtained by Lieutenant Whipple agrees well with those of his predecessors, as far as they coincide in the choice of words.

Y U M A .

	XVIII. CUCHAN.	XIX. COCO-MARICOPA.	XX. MOJAVE.	XXI. DIEGEÑO.
God	coo-coo-máh-at		mat-e-vil'	
Devil	mas-tam-hóve			
Man	é-patch, è-páh	ee-páche	i-pah'	ay-cóotchet
Woman	seen-yack	sin-chay-aíx-hutch	sin-yax'	seen
Boy	her-mái*	ho-márche	hu'-mar	el-mám
Girl	mësër-hái*	mes-a-háitz	mes-a-haitz'	
Infant, child	hail-pít		hür-quil'-ya	
Parents	hon-o-wai*			
Father	loth-mo-cúl		ni-qui-oché'	nile
Mother	n'taie*		hun-taiche'	tile
Compadre	matio-habeé-è*			
Husband	na-vère		n'ya-betch'	
Wife	o-shúrche, o-so*		ni-cu-ratch'	
Son	ho-maie*		ho-maiche'	
Daughter	m'chaie*		ho-marche'	
Brother	soche*			
Sister	am-yuck*			
Indian	m l-è-páie*		n'yith'l	
Head	é-cout-such-è-rówo, oom-whelthe*		ca'-wa-wa	estár
Hair	o-con-o,* e-ütche		i-mi'	
Face	e-dótche, ee-yu*		i-hal-i-me'	wa
Forehead	ee-yu-calóque*		yah-ma-pul'	
Ear	smyth'l, è-sím-ile		e-smailk'	ha-mát'l
Eye	e-dotche-ée, ee-yu-sune-ya-o*	aye-dotch	i-dotz	a-yon (a-wüc, pl.)
Nose	e-hotche, ee-hóo	yay-hay-oóche	i-hu	hoo
Mouth	ee-yu-qua-ófe*	ee-zátch	i-a	ah
Tongue	e-pulche, ee-pailche		i'-pail-ya	
Teeth	are-dóche		i-do'	
Chin	a-tuc-sáho, ee-a-tuc-suche			
Beard	ya-bo-měh	yay-bo-mitz	ya-bu'-meh	
Neck	n'yeth'l		hu-nak'	
Shoulder	ee-wee			
Arm	ee-seth'l, è-see'l		i-sail'	cu-wis
Hand	ee-sálche		i-sail-que-se-rap'	sith'l
Fingers	ee-salche serap		i-sail-que-se-rap'l	a-sac'l
Nails	ee-sálche calla-hotche		sa-cul-ya-ho'	
Body	ee-mátche, ta-wa-coam*		i-wah'	hamato
Back	a-tan*			
Belly			i-to'	
Leg	mee-sith'l		mi-sil	e-with'l
Knee				toon
Foot	e-mětch-slip-a-slap-yah		i-mi-lap-e-lap	ha-meel-yáy
Toes	e-metch serap, e-mee-cas-sao		mi-que-se-rap-a	
Heart	ee-éie*		wi-at, i-wa'	
Blood	a-whut*		ñi-a-whut'	
Town, village	he-paith-láo*		n'yo-ha-ble-yimp'	

Y U M A. — Continued.

	XVIII. CUCHAN.	XIX. COCO-MARICOPA.	XX. MOJAVE.	XXI. DIEGEÑO.
Chief	co-hóte*		quo-hote'	
Warrior	con-níee*		at-chi-ber-ce-but	
Friend	n'yét'l*		n'yithl	
House	n'ye-valyay, een-ou-wa*		ah'-ba	a-wáh
Hut	een-ou-müt*			
Kettle			mu'-hulk	
Arrow	n'yee-páh	ou-teese	a-kim	
Do. of reed	n'yee-pah-táh			
Do. of wood	n'yee-pah-é-sáh-be			
Bow	o-tées-a, ar-tim*		i-pa'	
Gun			a'-ti-is	
Flute		cah-vo-cah-varpk		
Axe, hatchet	a-ta-cárte		toc-yat'	
Knife	n'è-ma-ró*		ah'-que	
Scissors	chim-in-yeich			
Canoe, boat	e-cal-hor*			
Indian shoes	n'hum-au-óche	an-hum-en-yeous	hum'-n'yo-wa	
Hat	a-pee-árpe*	coo-póos		apée-ël
Beads	su-cool	hut-qua-soose		
Do. of pierced shells	pook			
Blanket		hut-chóche		tayhéeth, cucháo
Breech-cloth	way-mah-coutche			
Belt, sash		soe-her-up-and-kay-her-páh		
Do. different colors		soe-her-up-and-kay-her-whiltz		
Trowsers		away-tíc-er-hab-itiz		
Cloth		ham-arlk		
Red cloth		hah-whétz		
Paper	manúrke			
Bread			mu-dil'	me-yert'l
Flour		en-pay-mah-barrache		
Pipe			mail'-ho	
Cigar	nee-ca-chain			
Tobacco	a-óobe	oh-óube	a-u'-ba	
A light	a-ah-oche			
Brandy				quarquuc
Whiskey	ha-rup			
Money				coo-quit'l-hue, iris-co-quit'l-hue
Sky, heaven	am-mai		a-mai'-ya	
Sun	n'yatch	n'yatz	n'yatz	
Moon	huth'l-ya, hull-yar	hull-ash	hull-ya'	
Star	klup-wa-taie, hutchar	hummah-sísh	ha'-mu-se	
Day	no-ma-súp		cu-tin-ya'-ma	
Noon	pue-n'a-pin			

Y U M A . — Continued.

	XVIII. CUCHAN.	XIX. COCO-MARICOPA.	XX. MOJAVE.	XXI. DIEGEÑO.
Light	met-n'yum		en'-yaik	
Night	n'ye-as-cup		nya'-ha-bit	hoon
Midnight	n'yat-a-so-arpe			
Darkness	n'yat-col-see		tin'-yamk	
Morning	esta--no-sup		tin-ya'-ma	
Evening	n'yat-an-n'ae		ñyat-in-ai'-am	
Spring	oo-cher			
Summer	o-mo-caahe-pué			
Autumn	ha-ti-ól			
Winter	n'ya-pin			
Wind	mět-har		müt'-ha	
Lightning	n'ya-col-see		o'-ra-ba	
Thunder	mět-hár-co-nó		wo'-ca-ta	
Rain	muh-heé		cu'-ba-wa	
Snow	ha-lúp		o'-ha-cha	
Hail	n'awo-cope'			
Fire	a-a-wo	áh-ooch	a'-wa	
Water	a-há		ah'-ha	ahá
Spring (of water)			hutch-i-pa'	
Ice	sho-kine			
Earth, land	o-mut		a'-mar-tar	
Sea	a-ha-t'hlow-o			
River	ha-with'l, ha-weèl		ha-wil	
Rivulet			he-row-ok	
Lake	ha-sha-cut			
Valley	ha-mut-ma-tarré			
Hill	wee-qua-taiè, ha-beé		ha-bi'	
Mountain			itz-i'-bi-la	
Island	ha-mut-ma-tarre-quel-marm			
Road		on-ñitz	on-ye'	
Stone, rock	o-wee			
Salt	e-sith'l			
Iron	n'yer-ma-ró		an-yo'-rum	
Maize, corn	tër-ditch	ter-dítz	ter'-di-cha	
Beans			se-van'	
White beans	marique (mareek)			
Beans (small, with black spots)	ah-ho-mah, marrico-tah			
Mezquit long bean	ee-yah (ee-yahts, plur.)			
Do. screw bean	e-eesse			
Beans cooked			márique-cu-ta'	
Melon		que-dóu-iz		
Musk-melon	ché-mět-a-quíis			
Water-melon	ché-mět-on-ya, ché-m t-toh			
Tree	e-esh		e-metsk'	
Wood	e-eé, e-eetch		e-i'	
Leaf	ee-eetch-a-berr-beerrch			

Y U M A .—Continued.

	XVIII. CUCHAN.	XIX. COCO-MARICOPA.	XX. MOJAVE.	XXI. DIEGEÑO.
Fruit				ach-a-má-cha
Grass		hut-chitz	ich-i'-wi-la	
Grass-seed	ae-o-táie			
Cereus giganteus		ah-áh-chy		
Flesh, meat	ta-sóu-o		i'-tho-ik	
Horse	huts	ah-quactus		mo-quíc, hut
Mule		mel-ah-co-lish		ah-hút, moolt
Wolf			at-ol-weh'	
Dog	hoo-wée		hatch-ot-soc'	
Mountain buck		ah-bee-bubber		
Snake			ah-beh'	
Bird	a-her-máh			
Feather	sah-with'l			
Eagle	es-pátch			
Eagle's feather	sor-měh			
Raven		cáche-set		
Fish	a-cheé	cheé-ish	e-chi'	
White	ham-arlk	vach	ha-quick'	
Black	quim-ele, n'yéelk		a-que'-ra	
Red	a-cha-whut		che'-whüt-a	
Blue	ha-woo-surche		e-chur'-wa-su-cha	
Yellow	a-quesque		il-i'-ma-sa-ba	
Green	at-so-woo-surche		ach-ha'-ga	
Great	o-teieque	be-táchy	hu'-mik	
Very great	e-páilque-n'ya-mook			
Small, little	o-noc-oque	oh-nóc-oque	a-to'-we-nok	
Old			cu-rak'	
Good	a-hote-kah, a-hotk	a-hot'k	ah'-hotk	han, hána
Very good	a-hoték-a-han-ac			
Bad	ha-lookk	poo-ík	a-laik'	
Very bad	ha-lúlk-a-hán-ac			
Handsome	e-hanc, e-hán-ac		at-so-cam'-puk	
Ugly	n'-ya-a-nüc		hut-churk'	
Generous		es-coo-áilk		
Stingy	mez-queeno (Span.)	mez-quéé-no (Span.)		
Alive, life			ha-bin-n'ya-baik'	
Dead, death			ter-pou'-ik	
Cold	huts-ule	hut-chúnk	hüt-churk'	
Warm, hot	ep-eelk		he-pil'-ka	
I	n'yat	in-yátz	i-ma'-ta, n'yatz	n'yat
Thou	mantz	mantz	in-i-cak, mantz	
He	ha-buitzk		pe'-pa	poo
All			qui-büc	
Many, much	e-pailque	ë-páilque	a'-taike	
Little			o-noc'-oc	
None		cobarrk		
Nothing				omuc'l, omah-o
Near			hi-pau'-ac	

Y U M A . — Continued.

	XVIII. CUCHAN.	XIX. COCO-MARICOPA.	XX. MOJAVE.	XXI. DIEGEÑO.
Far	ac-corque		a-miche'	
Here				pee
To-day	queel-yóh			en-yát'l
Yesterday	ten-igh			
To-morrow	qual-a-yoque		hul-i-yom'	mát-in-yat'l
Shortly	ac-coúrt			
Yes	ah-ah, oh		e	ho
No	co-bár-ro, co-barque	es-célsch	co-bar'-ro	
One	sin, asi-én-tic		set'-to	hinc
Two	ha-wick, ha-vick'		ha-vi'-ca	ha-wüc
Three	ha-móok		ha-mo'-co	ha-móok
Four	cha-póp		june-pap'-a	cha-póp
Five	se-rap'		se-rá-pa	seráp*
Six	hum-hook'		sin'-ta	
Seven	path-cayé		vi'-ca	
Eight	chip-hook'		mook'-a	
Nine	hum-ha-mook'		pai'-a	
Ten	sah-hook'		a-ra'-pa	
Eat	as-á-o, atch-a-mam		o-ma'-o	as-á-o
Drink	a-sée, ha-súc		i-thi'-o	ay-sáie
Run	co-no		a-ba-bé-rum	
Dance	a-heese, chee-muk		hüc-am'	
Sit	au-nuc			
Stand	a-boúck			
Go	n'yee-moom, at-co-bér-quick		n'yi-moom'	
Come	que-díque (ker-deek), n'yuc-a-yuc			
Sing	atch-ar-see-várch		i-mak	
Sleep	a-sec-máh		es-o-ma'om	
Be sleepy	a-ee-póve			
Speak	quer-quer, atch-ak-quérk		hutch-e-querrk	
See	o-ook		ich-e-uk'	
Love	o-moo-han		at-co-que'-but	
Desire	a-woo-noorch			
Kill	au-u-suc		at-a-pou'-yop	
Wash	et-sims			
Walk			ar-a-o'-ik	
Wait			ath-i-pam	
Stay			qui'-bak	
Smoke	ass-ec-poo			
Trade			et-er-ab'	
Shoot		ac-quec-árm		
Be drunk				asér-mērāye
Apache		Yah-bay-páiesh		
Yuma		Cou-chan		
Mexican	Hër-cóh			
American	Pain-gote-sáh	Pain-gote-sahch	Pain-gote-satch'	
California	N'ya-háp			

Y U M A . — Continued.

	XVIII. CUCHAN.	XIX. COCO-MARICOPA.	XX. MOJAVE.	XXI. DIEGEÑO.
Rio Colorado	Ha-weel-cha-whoot (Red river)			
Rio Gila	Ha-qua-sī-eél (Salt river)	Hah-quah-sie-eel-ish		
Rio Azul		Hush-yen-tís		
Emory's Hill	Ha-bee-cohá			
Pyramid Hill	Ha-bee-co-a-chis			
Capitol Dome Hill	Ha-bee-to-cúe			
Pilot Knob	Ha-bee-co-la-la			
Pilot range	Que-you-so-win-a			
Chimney Rock	Mel-ee-keet-a			
Casa Blanca		A-vuc-hoo-mar-lish		
Ursa Major			Ah-chi'-cu-ta-bech'-a	
Orion			A'-mu	
Pleiades			Hut-char'	
Polaris			Mās-a-ke-ha'-ba	
Sirius			A-mo-tu-ca-be'-ra	
Rich man			i-pah han	
Good melon	ché-met-a-hán			
River's bank	n'yeém-cot-a-bár-bah			
Mountain range		ah-bee-i'll-hatsch		
Go			qui-imk'	
Come here	que-dique (ker-deek)	her-deék	que-dic'	
Sit down			qui-nūc'	
How do you do?	qui-yáy-vay-may-deek?	matah-hah-wick?		
<i>Como se llama?</i>			cu'-cha?	
<i>Quien sabe?</i> (don't know)	es-mé-deék		es-e-me-dic	
I am hungry	mē-cham-pou-ee-ka			
Give me	en-cáique			
Give me tobacco	o-oobe-ën-cáique			
Let it alone			cur-be-nailk'	
To the town		ah-bah-páilque		
The man is ugly	ee-páh-n'ya-a-nūc			
The woman is handsome	seen-yac-n'ye-hánac			
This girl has pretty eyes		mesahaitz-aye-dotz-a-hot'k		
I speak			cu-ca-nar-buk	
I wish	n'yats-hes-sailk			
I have none	n'yo-pike			
Have you none?	no-py-ám?			
You have some	ho-wo-dówk			
I am going	n'ye-moom			
I go shortly	ac-court-n'ya-moom			
I am going above	mē-tue-a-deek			
I am going to California	n'ya-hap me-ye-moom			
I am going home	at-co-bër-quic-n'ye-vál-yay-ye-moom			
It is well that I am going home	at-co-bérquic-n'ye-valyay-me-moom-ah-trole'k			
Am				tawa

Y U M A . — Continued.

	XVIII. CUCHAN.	XIX. COCO-MARICOPA.	XX. MOJAVE.	XXI. DIEGEÑO.
He wants money -----				pootivurris-coo-quit'l-hue
I am here -----				n'ya-pee-táwa
He was there -----				poo-ee-pia-a
I eat meat -----				n'ya-coquayo-asa-ho
I drink water -----				n'ya-ahá-asáy
I drink rum -----				n'ya--quar-quac-asée
I have a horse -----				n'ya-hut-n'yay-pilyay
I had a horse yesterday ---				n'ya-hut-pour-y'ayo
I shall have a horse to- morrow				n'ya-hut-meton-yat'l-ninia

REMARKS.

The *Yumas* are a nation of aborigines divided into a number of tribes, which dwell on either side of the Rio Colorado.

Cuchans.—According to Whipple, this branch of the Yuma nation numbers about 5,000 persons. They live in villages on both banks of the Rio Colorado, within about twenty miles of the Rio Gila. They are a noble race, well-formed, active and intelligent. Their clothing consists of the breech-cloth, and they exhibit the usual Indian fondness for paint. They are proud of their hair, and take great pains in dressing and trimming it. In front it is cropped off level with the eyebrows; but behind it is matted into plaits, and falls upon the back, reaching nearly to the ground. This fashion is followed by all the cognate tribes. Their women, besides attending to household duties, cultivate fields of maize and melons; Mr. Whipple remarks that he never knew one of them to be ill-treated. The Yumas are sprightly, full of life, gaiety, and good humor.

The Cuchan vocabulary, which was collected by Mr. Whipple in the year 1849, during a sojourn of two months with the tribe, is believed to be the only one yet published. It was first printed in "Extract from a Journal of an Expedition from San Diego to the Rio Colorado, by A. W. Whipple," and again in the second volume of Schoolcraft's History, &c., of the Indian Tribes. Of the language of the Cuchans, Mr. Whipple says: "It seems wanting in none of the sounds we have in English, and they pronounce with great ease any English or Spanish word which they hear spoken." For the system of orthography employed in this vocabulary, see introductory remarks. Mr. Whipple says in a note, "The words marked with an asterisk (*) were learned from Pablo (Pablo Coelum, by birth a Comoyei, but formerly chief of the Yumas or Cuchans); some of them were found to be of his native tongue, Comoyei, and probably nearly all are. Those not marked have been tested by a reference to the native Cuchans. The phrases given were in daily use among us, and were well understood to convey the meaning given."

Coco-Maricopas.—This tribe was encountered by Father Kino at the end of the seventeenth century, and they are represented to have occupied the country south of the river Gila, near 150 miles in length from its mouth upwards. Colonel Emory says: "We know the Maricopas have moved gradually from the Gulf of California to their present location in juxtaposition with the Pimos. Carson found them, so late as the year 1826, at the mouth of the Gila; and Doctor

Anderson, who passed from Sonora to California in 1828, found them, as near as he could reckon from his notes, about the place we are now encamped in." Their present position, as already mentioned, is in a village on the northern bank of the Gila, a few miles west of that of the Pimas, in about west longitude 112°.

In describing them Colonel Emory says: "They live in cordial amity with the Pimos, and their habits, agriculture, religion, and manufactures are the same. In stature they are taller, their noses are more aquiline, and they have a much readier manner of speaking and acting. I noticed that most of the interpreters of the Pimos were of this tribe, and also the men we met with in the spy-guard." He bears the same testimony to their honesty that Lieutenant Whipple does to that of their brethren of the Colorado. A very complete and graphic account of these interesting people, and their neighbors, the Pimas, their characters, habits, various branches of industry, &c., is found in the second volume of Bartlett's Personal Narrative.

A comparison of their language with that of the Colorado tribes shows that the early accounts, which represent them, then as now, as at deadly feud with the Yumas, yet speaking essentially the same language, are correct. The only vocabulary heretofore published is one of twenty words communicated by Colonel Emory to Mr. Gallatin, and printed in the second volume of the American Ethnological Society's Transactions. That of Mr. Whipple, which, though incomplete, is much more extensive, agrees well with it, as far as the two coincide in the choice of words.

Mojaves (called by themselves *A-moc-há-ve*).—Mr. Bartlett says: "At Fort Yuma we heard of a tribe called *Mohavi*, who occupy the country watered by a river of the same name, which empties into the Colorado about 150 miles above the fort. They are said to be a fine, athletic people, exceedingly warlike, and superior to the other tribes along the river." This tribe was met with by Mr. Whipple on the east of the Colorado, above Bill Williams's Fork. They are described by him as muscular and well-proportioned, tall and erect, with a step as light as a deer's. From the abundance of grain and vegetables with which they supplied the party, they appear to be industrious tillers of the soil. The vocabulary, obtained from one of the tribe, is the first ever published. In it the vowel *i* has the sound of *ee* in the others of this table.

Diegeños (*Diegeenos*, *Llegeenos*).—These Indians are so called from the chief place near which they are found. Mr. Bartlett says they are the same who were known to the first settlers as the *Comeya* tribe; but Mr. Whipple asserts that the tribe of the desert called *Como-yei*, or *Que-maya*, speak a different language. They are said to occupy the coast for some fifty miles above, and about the same distance below San Diego, and to extend about a hundred miles into the interior. The effect of their connexion with the Spanish missions seems to have been the reverse of improvement. Mr. Bartlett describes some of them as "a filthy-looking set, half-clad, and apparently half-starved, who spend ten times as much labor in collecting the roots, seeds, and other wretched food they live on, as would be necessary, by cultivating the soil, to produce bread, fruits, and meats in abundance." Yet, says Whipple, "they possess the greatest reverence for the church of Rome, and, glorying in a Christian's name, look with disdain upon their Indian neighbors of the desert and the Rio Colorado, calling them miserable gentiles. According to the statement of their chief, the tribe numbers about 8,800 persons."

A vocabulary of their language, furnished by Doctor Coulter, was published in the eleventh volume of the Royal Geographical Society's Journal. That of Lieutenant Whipple, obtained from their chief, Tomaso, and which is also very brief, has appeared in the same publications as the Cuchan. Where the choice of words in the two coincide, which is but rarely, they agree tolerably well. As to the numerals, it will be perceived that Mr. Whipple gives only the five first. He, however, adds in a note, "According to Tomaso (chief of the Diegeños), the Diegeenos have but five numerals; although others of the tribe hesitatingly gave me ten, apparently erroneously taken from the Yumas." That this suspicion, however, is not correct, will appear from the following comparison of the numerals thus obtained with those given by Doctor Coulter. See especially numbers *five* and *ten*. Mr. Whipple had no

idea that the Diegeños belong to the Yuma stock. It should be observed that in this instance both the Cuchan and Diegeño vocabularies have had the benefit of his corrections.

Diegeño Numerals.

	COULTER.	WHIPPLE.
One.....	siha.....	hinc
Two	xahuac*.....	hawoc
Three	xamoc.....	hamook
Four	tchapap.....	chay-pop
Five.....	xetlacai.....	shuckle-akayo
Six.....	xentchapai.....	sumhook
Seven .....	.....	sérap
Eight.....	tchapap-tchapap.....	sahook
Nine.....	sihnt chahoi.....	chiphook
Ten.....	ñamat.....	yamat

Yabipais (*Yabapais*, *Yampais*, *Yampaio*, *Yampaos*).—These people, who live to the north-east of the Mojaves, also belong to the Yuma stock. A couple of them visited Mr. Whipple's camp. He describes them as "broad-faced fellows, with Roman noses and small eyes, somewhat in appearance like the Diegeños of California." Their language also resembled that of the latter, as is evinced by the words *hanna*, good; *n'yatz*, I; *pook*, beads. Their hair he describes as clipped short over the forehead, in the fashion of the Gila and Colorado Indians, and as hanging from the back of the head nearly down to the waist; but nothing is said of the long beards ascribed to them by Humboldt on the authority of the early missionaries.

There are still other Yuma tribes (see Whipple's Extract from a Journal &c., pp. 16. 17; Schoolcr. Hist., &c., II, 115. 116); but the above are all of whose languages we as yet possess specimens.

* It is evident that Doctor Coulter uses *x* to denote the guttural usually represented by *kh* or the Greek χ .

CHAPTER VI.

Condition of the Aborigines of New Mexico upon its discovery by Spaniards.

FROM regarding the present condition of the wild natives of the interior of our country, the mind naturally turns to an inquiry concerning their past history. From themselves, little can be learned. Indians are a wary people, cautious in all their intercourse with whites, and guard with religious fidelity the secrets of their tribes and race. Of their numerous traditions, it is probable that few have been communicated to us, and those are generally in meager outlines, partly from the want of a common language by which the savage might express his ideas. Therefore, for a history of the tribes under consideration, we must seek materials in the reports of early Spanish explorers, and allow the balance of the web to be woven with what can be collected from traditions, superstitions, antiquities, arts, customs, and from a comparison of their physiological developments and language with those of other nations.

From the same sources only can be found a solution to other questions equally interesting. Frequently, at this day, are discovered extensive ruins, which must have been the abodes of a large population, at a considerable distance from permanent springs or streams of water; and it has been suggested by some, that the climate and nature of the country must have undergone a radical change since the occupation of those pueblos. At present, the regions of Moqui and Zuñi contain, during certain seasons, only a scanty supply of water; while, according to vague traditions of the Indians, in the palmy days of their ancestors, not only the valleys, but the extensive mesas also, which are now usually waterless and comparatively barren, were fertilized by rain, and yielded abundant crops to the cultivators of the soil. The rains that have lately flooded that country—probably for the first time during many years—seem to add interest to the theory of a change, which, according to an ancient Indian prediction, handed down from generation to generation, and fully believed in by that superstitious people, is now to be reversed. Hence, to elucidate these points, as far as material may be found for it, the records of the explorers of the sixteenth century become matter of interest. Many of them are yet in manuscript, and enclosed in the archives of Spain or Mexico. Those which were published had a limited circulation, and are now rarely to be met with. Among the rare and valuable works upon American history in the extensive library of Col. Peter Force, of Washington, are found printed and manuscript documents illustrative of the condition of this continent upon its first discovery by Spaniards. Here we have access to Hakluyt's description of voyages, published in 1600. As it contains much that is interesting regarding early explorations in the region between Rio Grande and the Colorado, and may be useful for a comparison with the preceding, a brief recapitulation of those portions which relate to the country and people under consideration will constitute the remainder of this chapter.

“RELATION OF THE REVEREND FATHER FRIAR MARCO DE NIÇA TOUCHING HIS DISCOVERY OF THE KINGDOM OF CEVOLA.”

In execution of the instructions of the right honorable lord Don Antonio de Mendocça, viceroy and captain-general for the Emperor's majesty in New Spain, Friar Marco de Niça departed from the town of San Miguel, in the province of Culiacan, on Friday, the 7th of March, in the year 1539. His companion was Friar Honoratus, and he carried with him a negro named

Stephen, and certain Indians of the town of Cuchillo, whom the viceroy had made free. He proceeded to Petatlan, where he rested three days, and then left his companion Honoratus sick. Thence, "following as the Holy Ghost did lead," he travelled twenty-five or thirty leagues, seeing nothing worthy of notice, saving certain Indians from "the island of Saint Iago, where Fernando Cortez, of the valley, had been;" and he learned that among the islands were "great store of pearls." Continuing through a desert of four days' journey, accompanied by the Indians of the islands and of the mountains which he passed, he found other Indians, who marvelled to see him; having no knowledge of any Christians, or even of the Indians from whom they were separated by the desert. They entertained him kindly, and called him "Hayota," in their language signifying "a man come from heaven."

The desert referred to is between Rio Yaqui and Rio Sonora, a distance of something more than one hundred miles. Mr. Bartlett, in his "Personal Narrative," describes the portion of it which he crossed from Hermosillo to Guaymas, thirty-seven leagues, as being "destitute of streams," "barren and uninteresting." The Indians found beyond this desert consequently occupied the valley of the Sonora river, called by Vasquez de Coronado, as we shall see hereafter, the valley of Coraçones. Here Friar Marco was informed that four or five days within the country, at the foot of the mountains, "there was a large and mighty plain, wherein were many great towns, and people clad in cotton." And when he showed them certain metals which he carried, "they took the mineral of gold," and told him "that thereof were vessels among the people of that plain, and that they carried certain round green stones hanging at their nostrils and at their ears, and that they had certain thin plates of gold wherewith they scrape off their sweat, and that the walls of their temples are covered therewith." But as this "valley" (previously called a plain) was distant from the sea-coast, he deferred "the discovery thereof" until his return.

By a reference to modern maps, it will be perceived that this valley, or plain, which he is informed lies four or five days' travel within the country, corresponds nearly with that of Rio de las Casas Grandes, where, at this day, are ruins, about one hundred and fifty miles east from the valley of Rio Sonora. These ruins are minutely described by Mr. Bartlett, and, at the time of Friar Marco's expedition, must have been famous cities among the Indian tribes.

Marco de Niça travelled three days through towns inhabited by the people of the Coraçones, and then came to a "town of reasonable bigness," called Vacupa, forty leagues distant from the sea. This place corresponds nearly with Magdalena, on Rio San Miguel, and its inhabitants were probably ancestors of the Cocopas, now scattered over the deserts northwestward, and many residing near the mouth of Rio Colorado. The people of Vacupa, he states, showed him "great courtesies," and gave him "great store of good victuals, because the soil is very fruitful and may be watered." Here the negro, Stephen, was sent in advance, to reconnoitre. At the end of four days Father Marco received a message from Stephen, stating that wonderful accounts had been told him of a great city, called Cevola, thirty days' journey distant. The negro pushed on, without waiting as he was ordered, and succeeded in making the discovery of that people, who finally killed him.

Upon the same day that Niça received these messengers from Stephen, there came to him three Indians of those whom he called Pintados, because he saw their faces, breasts, and arms painted. "These dwell further up into the country, towards the east, and some of them border upon the seven cities." The Pintados probably belonged to the tribe now called Papagos, or Pimas; for I believe the Papagos and Pimas of the present day are one nation, speaking the same language. They are still scattered over the country referred to by the reverend father, from the Santa Cruz valley to Rio Gila, which perhaps may be said to border on the kingdom of Cibola.

With these Pintados he departed from Vacupa upon Easter Tuesday; and having travelled three days northward, the way that Stephen had gone before him, he was informed that a man might travel in thirty days to the city of Cevola, which is the first of the seven. He was told,

also, that besides the seven cities, there were three other kingdoms, called Marata, Acus, and Totonteat. He asked of these Indians why they travelled to Cevola, so far from their houses. They said that they went for turquoises, ox-hides, and other things which they received in payment for labor in tilling their ground. They described the dress of the inhabitants of Cevola to be "a gown of cotton down to the foot, with a button at the neck, and a long string hanging down at the same; and that the sleeves of these gowns are as broad beneath as above."* "They gird themselves with girdles of turqueses;† and besides these "some wear good apparel; others, hides of kine,‡ very well dressed." The Pintados carried certain sick folks to see him, that he might heal them; and the invalids sought to touch his garments for that purpose.

He continued his journey five days, always finding inhabited places, great hospitality, and many "turqueses," and ox-hides.§ He then understood that after two days' journey he would find a desert, where there was no food. Before he reached this desert, he arrived at a "very pleasant town, by reason of great store of waters conveyed thither to water the same."|| Here he met with many people, both men and women, clothed in cotton, and some covered with ox-hides, "which generally they take for better apparel than that of cotton."¶ "All the people of this village," he states, "go in caconados; that is to say, with turqueses hanging at their nostrils and ears, which turqueses they call cacona."**

The "lord of this village," and others, visited him, "apparelled in cotton," "in caconados," and each with a collar of turquoises about his neck. They gave him conies, quails, maize, and nuts of pine-trees, and offered turquoises, dressed ox-hides, and fair vessels to drink in, which he declined. They informed him that in Totonteat was a great quantity of woolen cloth, such as he himself wore, made from the fleeces of wild beasts.†† These beasts they told him "were about the same bigness of" two spaniels which Stephen carried with him.

The next day he entered the desert, and where he was to dine he found bowers made, and victuals in abundance, by a river's side.‡‡ Thus the Indians provided for him during four days that the "wilderness" continued. He then entered a valley,§§ very well inhabited with people, who were dressed also in cotton robes, with turquoise pendants from their ears and nostrils, and numerous strings of the same encircling their necks.

Through this valley, which was inhabited by "a goodly people," he travelled five days' journey.|||| The country was "well watered, and like a garden," "abounding in victuals," "sufficient to feed above three thousand horsemen." The boroughs and towns were from a quarter to half a league long. Here he found a man born in Cevola, having escaped "from the governor or lieutenant of the same; for the lord of the seven cities liveth and abideth in one of those towns, called Ahacus, and in the rest he appointeth lieutenants under him." This townsman of

* This description is simply that of a Pima cotton blanket thrown over the shoulders, and pinned by a wooden button at the neck. The natural folds of this garment would produce "sleeves as broad beneath as above." In thus modifying the account, I would not impeach the veracity of the narrator. It is easy to conceive how, with imperfect means of communicating with the Indians, a lively imagination might lead to exaggerations such as he was afterwards charged with.

† Probably Pima or Zuñi belts, ornamented with green stones.

‡ Buckskin or buffalo robes.

§ Probably buffalo robes.

|| This is the present site of Tucson, a rich and fertile valley, watered by acequias.

¶ If allowed for "ox-hides" to read *buckskin*, the account will apply to the Pimas of the present day.

** It is usual for all the principal Indian chiefs of the Gila and Colorado, as well as those of Zuñi, to wear blue stones pendant from the nose.

†† Possibly the long hair of the big horn wild sheep, which are abundant in these parts, may have been woven into cloth.

‡‡ I cannot conceive what river he speaks of; possibly some rivulet might have appeared upon the desert, between Tucson and Rio Gila.

§§ This was the valley of Rio Gila.

|||| He must have crossed over to the Salinas, (Rio Azul,) and ascended that river. It is surprising that he makes no mention of large buildings or ruins upon its banks.

Cevola "is a *white man*,* of good complexion, somewhat well in years, and of far greater capacity than the inhabitants of this valley," or those left behind. Friar Marco thus relates his description of Cevola: It is "a great city, inhabited with great store of people, and having many streets and market-places; in some parts of this city there are certain very great houses, of five stories high, wherein the chief of the city assemble themselves at certain days of the year. The houses are of lime and stone; the gates and small pillars of the principal houses are of turqueses; and all the vessels wherein they are served, and other ornaments of their houses, are of gold. The other six cities are built like unto this, whereof some are bigger, and Ahacus is the chiefest of them. At the southeast there is a kingdom called Marata†, where there were wont to be many great cities, which were all builded of houses of stone, with divers lofts; and these have and do wage war with the lord of the seven cities, through which war the kingdom of Marata is for the most part wasted, although it yet continueth and maintaineth war against the other."

"Likewise the kingdom of Totontec‡ lieth toward the west—a very mighty province, replenished with infinite store of people and riches; and in the said kingdom they wear woolen cloth, made of fleeces of those beasts previously described; and they are a very civil people." He told also of another kingdom called Acus.§

Here they showed him a hide, half as big again as the hide of an ox, which they said belonged to a beast with one horn. The color of the skin was like that of a goat, and the hair was a finger thick.

The inhabitants requested him to stay here three or four days, because from this place there were "four days' journey into the desert, and from the first entrance into the same desert unto the city of Cevola are fifteen great days' journey more." Accompanied by thirty of the principal Indians, with others to carry their provisions, he entered this second desert on the 9th of May. He travelled the first day by a very broad and beaten way, and came to dinner unto a water, and at night unto another water, where the Indians provided him with a cottage and victuals. In this manner he travelled twelve days' journey. At that point he met one of Stephen's Indians, who, "in great fright, and covered with sweat," informed him that the people of Cevola had at first imprisoned, and afterward killed the negro.

Father Marco himself then became fearful of trusting his life in the hands of that people. But he told his companions that he "purposed to see the city of Cevola, whatsoever came of it." So he ascended a mountain, and viewed the city. He describes it as "situated upon a plain, at the foot of a round hill,|| and maketh show to be a fair city; and is better seated" than any that he has seen in these parts. The houses "were builded in order," according as the Indians had told him; "all made of stone, with divers stories and flat roofs." "The people¶ are somewhat white; they wear apparel, and lie in beds; their weapons are bows; they have emeralds and other jewels, although they esteem none so much as turqueses, wherewith they adorn the walls of the porches of their houses, and their apparel and vessels; and they use them instead of money through all the country." "Their apparel is of cotton and of ox-hides, and this is their most commendable and honorable apparel." "They use vessels of gold and of silver, for

* It is remarkable that, at the present day, many of the Indians of Zuñi are white. They have a fair skin, blue eyes, chestnut or auburn hair, and are quite good looking. They claim to be full-blooded Zuñians, and have no tradition of intermarriages with any foreign race. The circumstance creates no surprise among this people, for from time immemorial a similar class of persons has existed in the tribe.

† I believe this to have been at Casas Grandes, near Corralitas.

‡ Totontec is doubtless the country lying upon the waters of Rio Verde and Pueblo creek. Civilization and the arts must have made considerable progress there; but if the Tontos, who now roam over a large part of this country, are descended from that race, they have wofully degenerated.

§ The position of the kingdom of Acus is not mentioned. It may have been upon the Colorado Chiquito, or upon the Cañon de Chelly; at both places there are ancient ruins, well described by Captains Sitgreaves and Simpson.

|| This description answers quite well for Zuñi at the present day.

¶ The following he could not have seen, but probably states on the authority of his informers.

they have no other metal, whereof there is greater use and more abundance than in Peru; and they buy the same for turqueses in the province of the Pintados,* where there are said to be mines of great abundance." Of other kingdoms, he says he could not obtain so particular instruction.

When he told the Indian chiefs that were with him what a goodly city Cevola seemed, they told him that it was the least of the seven cities, and that "Totontecac was the greatest and best of them all, because it had so many houses and people;" "that there was no end of them."

Having set up a cross, and made a heap of stones, he named that country El Nuevo Reyno de San Francisco. Then, "with more fear than victuals," he returned. In two days he overtook the people he had left behind, crossed the desert, hurried from the valley, and passed the second desert. Having arrived at the valley of Santa Cruz, he determined to visit the great plain he had been informed of, toward the east; but, for fear of the Indians, did not go into it. At its entrance he saw "but seven towns, of a reasonable bigness, which were afar off in a low valley, being very green, and having a most fruitful soil, out of which ran many rivers." † He was informed that there was much gold in this valley, and that the inhabitants worked it into vessels and thin plates; but they did not suffer those of the other side of the plain to traffic with them. Having, as usual, set up crosses and taken possession, he returned to San Miguel, in the province of Culiacan, and finally to Compostella.

"THE RELATION OF FRANCISCO VASQUEZ DE CORONADO, CAPTAIN GENERAL OF THE PEOPLE WHO WERE SENT, IN THE NAME OF THE EMPEROR'S MAJESTY, TO THE COUNTRY OF CIBOLA, ‡ NEWLY DISCOVERED."

On the 22d of April, 1540, Coronado, with "part of the army," set out from the province of Culiacan, and after great hardships arrived at the valley § of the people called Caracones on the 26th of May. Here, the corn not being ripe, he sent over to the Valle || del Señor, where some was purchased. Leaving the Caracones, he endeavored to keep as near as possible to the sea-coast; but, when he arrived at Chichilticale, ¶ he found himself ten days' journey from the sea. Having rested here two days, he entered the desert country beyond, on St. John's eve (23d of June). For the first few days there was a scarcity of grass. The mountains and bad passages were worse than he had before found. In this last desert he lost many horses and some of his friendly Indians; one Spaniard and two negroes also died for the lack of food. Coronado says, in describing this part of his route, "it is a most wicked way, at least thirty leagues and more, because there are inaccessible mountains."** "But," he continues, "after we had passed these thirty leagues, we found fresh rivers, and grass like that of Castile; and especially of that sort which we call scaramonio; many nut trees and mulberry trees, but the nut trees differ from those of Spain in the leaf; and there was flax, but chiefly near the banks of a certain river, which therefore we called *El Rio del Lino*," (river of flax). †† Here he was met by some of the people of Cibola. At first they appeared friendly; afterward they attacked his army very valiantly, but at length retired, "sounding a certain small trumpet in token of retreat." Afterward, he says, "the Indians here and there made fires, and were answered

* In mountains near the valley of Tucson and Santa Cruz, where I have located the Pintados, there are known to be rich mines of silver; and gold is said to be abundant. As that region now belongs to the United States, it is probable the mines will be worked.

† We have already referred to this plain as the present Casas Grandes, or the ancient kingdom of Marata.

‡ Coronado changes the spelling of Friar Marco, from Cevola, which doubtless corresponded to the Indian pronunciation, to Cibola, which word is now used throughout Mexico to denote buffalo. Probably the term for the latter was derived from this country, where so many hides were reported to have been seen.

§ Valley of San Miguel river.

|| Rio Sonora.

¶ "Chichilticale," meaning *Red House*, is the often-described ruin of the present day, in the valley of Rio Gila, near the Pima villages.

** Sierra Mogoyon, between the Pima villages and Zuñi.

†† El Rio del Lino is the Colorado Chiquito.

again* afar off, as orderly as we for our lives could have done, to give their fellows understanding how we marched and where we arrived." As soon as he came within sight of the city of Cibola, (which he names Granada,) he sent messengers thither; but they were ill treated and fired upon. Upon his arrival at the spot, after an attack and skirmish without the walls, Coronado boldly assaulted the city, which, after considerable resistance, yielded to his valor. The Indians fought with bows and arrows, and threw stones upon them from the walls. Coronado himself was twice unhorsed, but his Spanish armor saved him.

Entering the town, they found plenty of corn, of which they were greatly in need; several persons, as has been said, having starved upon the way.

Coronado's description of Cibola is given in his own words: "It remaineth now to testify your honor of the seven cities, and of the kingdoms and provinces whereof the father provincial made report to your lordship; and to be brief, I can assure your honor he said the truth in nothing that he reported; but all was quite contrary, saving only the names of the cities and great houses of stone; for although they be not wrought with turqueses, nor with lime, nor bricks, yet are they very excellent good houses of three or four or five lofts high, wherein are good lodgings and fair chambers, with ladders instead of stairs; and certain cellars under the ground very good and paved, which are made for winter; they are in manner like stoves; and the ladders which they have for their houses are all in a manner moveable and portable; which are taken away and set down when they please, and they are made of two pieces of wood, with their steps as ours be. The seven cities are seven small towns, all made with these kind of houses that I speak of; and they stand all within four leagues together; and they are all called the kingdom of Cibola, and every one of them have their particular name; and none of them is called Cibola, but altogether they are called Cibola. And this town, which I call a city, I have named Granada; as well because it is somewhat like unto it, as also in remembrance of your lordship. In this town, where I now remain, there may be some 200 houses; all compassed with walls, and I think that with the rest of the houses, which are not so walled, there may be together 500. There is another town, near this, which is one of the seven; and it is somewhat bigger than this, and another of the same bigness that this is of; and the other four are somewhat less; and I send them all painted to your lordship with the voyage; and the parchment, whereon the picture is, was found here with other parchments. The people of this town seem to me of reasonable stature and witty; but they seem not to be such as they should be, of that judgment and wit to build their houses in such sort as they are. For the most part they go all naked, except their private parts, which are covered; and they have painted mantles like those which I send unto your lordship. They have no cotton-wool growing, because the country is cold, yet they wear mantles thereof, as your lordship may see by the shew thereof; and true it is that there was found within their houses certain yarn made of cotton-wool. They wear their hair on their heads like those of Mexico; and they are well nurtured and conditioned; and they have turqueses, I think good quantity, which with the rest of the goods which they had, except their corn, they had conveyed away before I came thither; for I found no women there, nor no youth under fifteen years old, nor no old folks above fifty; saving two or three old folks who staid behind to govern all the rest of the youth and men of war. There were found in a certain paper two pints of emeralds, and certain small stones broken, which are in colour somewhat like granates very bad and other stones of crystal. * * We found here certain guinie cocks, but few. The Indians tell me in all these seven cities that they eat them not, but that they keep them only for their feathers. I believe them not, for they are excellent good, and greater than those of Mexico. The season which is in this country, and the temperature of the air, is like that of Mexico; for sometime it is hot and sometime it raineth; but hitherto I never saw it rain, but once there fell a little shower with wind as they are wont to fall in Spain. The snow and cold are wont to be great; for so say the inhabitants of the country, and

* Such signals by fires and smokes are practised by Indians at the present day.

it is very likely so to be, both in respect to the manner of the country and by the fashion of their houses, and their furs, and other things which this people have to defend them from cold. There is no kind of fruit nor trees of fruit. The country is all plain, and is on no side mountainous; albeit there are some hilly and bad passages. There are small store of fowls, the cause whereof is the cold, and because the mountains are not near. Here is no great store of wood, because they have wood for their fuel sufficient four leagues off, from a wood of small cedars. There is most excellent grass within a quarter of a league hence, for our horses, as well to feed them in pasture as to mowe and make hay. * * * The victuals which the people of this country have is maize, whereof they have great store, and also small white peas; and venison which by all likelihood they feed upon (though they say no), for we found many skins of deer, of hares, and conies. They eat the best cakes that ever I saw, and every body generally eateth of them. They have the finest order and way to grind that we ever saw in any place. And one Indian woman of this country will grind as much as four women of Mexico. They have most excellent salt, in kernel, which they fetch from a certain lake a day's journey from hence. * * * Here are many sorts of beasts, as bears, tigers, lions, porkenspikes (porcupines?) and certain sheep* as big as an horse, with very great horns and little tails. I have seen their horns so big that it is a wonder to behold their greatness. Here are also wild goats, whose heads likewise I have seen, and the paws of bears, and the skins of wild boars. There is game of deer, ounces, and very great stags. * * * They travel eight days' journey into certain plains, lying toward the North sea. In this country there are certain skins well dressed, and they dress them and paint them where they kill their oxen, for so they say themselves."

* * * * *

"The kingdom of Totontecac, so much extolled by the father provincial, which said there were such wonderful things there, and such great matters, and that they made cloth there, the Indians say is a *hot lake*†, about which are five or six houses; and that there were certain other, but that they are ruinated by a war. The kingdom of Marata is not to be found, neither have the Indians any knowledge thereof. The kingdom of Acus is one only small city, where they gather cotton which is called Acacu. * * Beyond this town (Acus) they say there are other small towns which are near to a river‡ which I have seen and have had report of by relation of the Indians."

Coronado states that these people abandoned their town, and fled to the hills with their wives and children and all their goods; and that, with all his persuasions, he could not induce them to come down from their strongholds. It was then, probably, that old Zuñi was rebuilt. This agrees quite well with what I was told by the Zuñians themselves.

Coronado relates that they assured him that, "above fifty years past, it was prophesied among them that a certain people like us should come, and from that part that we came from, and that they should subdue all that country."

He adds: "that which these Indians worship, as far as hitherto we can learn, is the water; for they say it causeth their corn to grow, and maintaineth their life; and that they know none other reason but that their ancestors did so."

To his inquiries of other countries, they tell him of "seven cities § which are far distant from that place, which are like unto theirs, except the houses are of earth, and small; and that among them much cotton is gathered." The chief of these towns is called Tucano. But Coronado thinks they do not tell him the truth. Among the curiosities which Coronado sent to the viceroy of Mexico, was a garment excellently embroidered with needlework. He sent also some

* Big horn sheep—in the Yuma language called *cerbats*.

† There may be a hot lake in the volcanic region of San Francisco mountains. If these people were friends of those at Totontecac, they were wise in giving the conqueror a bad opinion of that province.

‡ Rio del Norte.

§ The description will not answer for the seven pueblos of Moqui. The valley of Rio Verde may be referred to; for upon the lower portion of it there are adobe ruins.

clothes painted with the beasts of the country; which he says were not well done, as the Indian painter was occupied but one day in painting them. He had seen pictures on the walls of the houses in the city executed in much better style. There were also an "ox hide" (buffalo robe), "turquoise ear-rings, combs, and tablets set with turquoises." They told him that they killed the negro, Stephen, because "he touched their women." He adds, that "in this place is found some quantity of gold and silver, very good," but he cannot learn whence it comes, as they refuse to tell him the truth in all things.

CORONADO'S EXPEDITION CONTINUED.

"The rest of the history of this voyage to Acuco, Tiguex, Cicuic, and Quivira, by Francisco Lopes de Gomara."

They agreed to pass further into the country, which was told them to be better and better. So they came to Acuco*, a town upon an exceeding strong hill. And from thence Don Garcias Lopez de Cardenas went with his company of horsemen unto the sea; and Francisco Vasquez went to Tiguex, which standeth on the bank of a big river.† There they had news of Axa and Quivira: where, it was said, "was a king, whose name was Tartarrax, with a long beard, hoary-headed, and rich; which was girded with a Bracamart; which prayed upon a pair of beads; which worshipped a cross of gold and image of a woman the queen of heaven."

In the country of Tiguex there were "melons, and white and red cotton, of which they made large mantles." "From Tiguex they went, in four days' journey, to Cicuic," a small town, "and four leagues thence they met with a new kind of oxen‡, wild and fierce, whereof, the first day, they killed fourscore, which sufficed the army with flesh." From Cicuic they went to Quivira, which, by their account, is almost 300 leagues distant, "through mighty plains and sandy heaths, smooth and wearisome, and bare of wood," so that they made heaps of ox-dung for want of stones and trees, that they might not lose themselves upon their return; "for three horses were lost in that plain, and one Spaniard, who went from his company on hunting." "All that way, and the plains are as full of crooked-backed oxen as the mountain Serena in Spain is of sheep; but there is no people but such as keep those cattle." * * "One day it rained in that plain a great shower of hail, as big as oranges." * * At length they came to Quivira, and found Tartarrax, whom they sought, a hoary-headed man, naked, and with a jewel of copper hanging at his neck, which was all his riches. The Spaniards, seeing the false report of so famous riches, returned to Tiguex, without seeing either cross or show of Christianity, and thence to Mexico. In the end of March, 1542, Francisco Vasques fell from his horse in Tiguex, and "with the fall fell out of his wits and became mad; which some took to be for grief, and others thought to be counterfeited; for they were much offended with him because he peopled not the country." "Quivira§ is in 40°; it is a temperate country, and hath very good waters, and much grass, plums, mulberries, nuts, melons, and grapes, which ripen very well. There is no cotton, and they apparel themselves in ox-hides and deer-skins."

"It grieved Don Antonio de Mendoça very much that the army returned home; for he had spent about threescore thousand pesos of gold in the enterprise, and owed a great part thereof still. Many sought to have dwelt there; but Francisco Vasquez de Coronado, which was rich, and lately married to a fair wife, would not consent, saying they could not maintain nor defend themselves in so poor a country and so far from succour."

Gomara, after describing the buffalo, adds: "There are also in this country other beasts as

* Acuco—the pueblo of Acoma.

† Rio del Norte.

‡ This appears to be the first instance in which wild buffalo were seen by Spaniards upon this expedition.

§ The latitude of Quivira is probably near 34°. The great barren plain crossed from Tiguex must have been in the direction from Santa Fé southward; east of Zandia and Manzana mountains. No other route would have presented the plain they describe.

big as horses, which, because they have horns and fine wool, they call them sheep; and they say that every horn of theirs weigheth fifty pounds weight. There are also great dogs, which will fight with a bull, and will carry fifty pound weight, in sacks, when they go on hunting, or when they remove from place to place with their flocks and herds."

THE RELATION OF THE NAVIGATION AND DISCOVERY OF RIO DE BUENA GUIA (RIO COLORADO) WHICH CAPTAIN FERNANDO ALARCON MADE BY ORDER OF RT. HON. LORD DON ANTONIO DE MENDOÇA, VICE-ROY OF NEW SPAIN.

On Sunday, 9th May, 1540, he set sail up the Gulf of California; and, after much difficulty from shoals and a narrow channel, "it pleased God that, after this sort," they should "come to the very bottom of the bay; where they found a mighty river, which ran with so great fury of a stream that they could hardly sail against it. So they entered two boats, which his men towed along with ropes from the shore. Meeting Indians, with great prudence he cultivated friendly relations with them, and they afterwards not only furnished him with food, but also assisted to draw his boats up the stream. He found Indians exceedingly numerous, having abundance of maize and peas and gourds. It appears that they painted their faces after various fashions; and some "carried visars before them of the same color, which had the shape of faces."* They wore on their heads a piece of deer-skin, like a helmet, ornamented with sticks and feathers. Their weapons were bows and arrows, and maces hardened in the fire. He says "this is a mighty people, well featured, and without any grossness." They had pendants from their ears and noses; and all wore girdles of various colors, and in the middle was "a round bunch of feathers, hanging down behind like a tail." Their bodies were striped with black, their hair was cropped before, while behind it hung down to the waist. The women were naked, excepting a girdle of feathers, and their hair was worn like the men. When Alarcon understood that they worshipped the sun, he told them, by signs, that he came from the sun. They wondered greatly, and afterwards treated him with distinguished kindness. Having passed various tribes without being able to communicate, except by signs, at length he reached a people who understood the language of an Indian he had brought with him from Mexico.† To them, by means of the Indian interpreter, he communicated more freely; stating that he came from the sun, and desired them to cease from wars. The chief complained of a certain people that lived behind a mountain and made war upon them. He also related a tradition, saying, "Now you see how, long ago, our ancestors told us that there were bearded and a white people in the world, and we laughed them to scorn; I, which am old, and the rest which are here, have never seen any such people as these." Afterwards, as he ascended the river, Alarcon found other Indians, whom his interpreter could not understand. But he was informed that further up the river he would again find a tribe speaking the language of his interpreter. He learned, also, that twenty-three languages were spoken by the different nations bordering the river, and that above were other tribes unknown to his informers.

The old chief described a warlike race of men who dwelt in a town near a mountain. They were apparelled in long robes cut with razors, and sewed with needles made of deer's bones. They had great houses of stone, but, as their fields of maize were small, they came yearly to the river to traffic. He learned that, in consequence of the annual overflow of the river (Buena Guia), the people, after harvest time, removed to the foot of the mountains, where the winter was spent; that marriage ceremonies were celebrated with singing and dancing, but those of near kin were never united in marriage; that the dead were burned; and they had no definite notions of a future state.

* Probably a hunting mask made from the skin of a deer's head.

† This agrees with a tradition which I have heard, that the Mojaves and Yumas were originally from the city of Mexico.

At length he learned of Cevola, from one who had seen that city, "that it was a great thing, and had very high houses of stone." He was told that the people wore long garments and blue stones; and that, by a path along the river, it was forty days' journey thither. Afterward, ascending the river, he reached a town, belonging to the lord of Quicoma, which was occupied only for the time of planting and harvest. There was cotton here, but the Indians knew not how to use it. Among them was an Indian who understood the language of the interpreter whom Alarcon had brought with him.

At length he inquired the distance to Cevola, and was informed that there was the space of ten days' journey without habitation—the rest of the way not being counted, because there were inhabitants to be found. Alarcon then wished to go to Cevola; but the Indians discouraged him, saying that there would be danger in passing the lord of *Cumana*,* whom they greatly feared. When he went forward to the next town above, called Coama, the people of Cumana sent an enchanted person, who placed canes on both sides of the river, to prevent his passing. He had now ascended the river† eighty-five leagues, to where it forms a straight channel between high mountains. He set up a cross, and returned to the Gulf, and thence sailed for the port of Colima.

"VOYAGES TO NEW MEXICO, BY FRIAR AUGUSTIN RUYZ, A FRANCISCAN, IN 1581, AND ANTONIO DE ESPEJO, IN 1583.—THE LAND IS SITUATED NORTH OF NEW SPAIN, FROM 24° TO ABOVE 34° NORTH LATITUDE."

Augustin Ruyz and others, departing from Santa Barbara, which lies 160 leagues from the city of Mexico, travelled 250 leagues north, into a country called the Province de los Tiguas. Here, one of the fathers having been killed by Indians, the soldiers returned to Mexico, leaving the other priests alone with the savages. Another expedition, under the command of a citizen of Mexico, called Antonio de Espejo, left the valley of San Bartolo, November 10, 1582. Directing his course north, he met with great numbers of Conchos, who dwelt in villages, or hamlets, of cottages covered with straw. These Indians went nearly naked; cultivated maize, pumpkins, and melons; and were armed with bows and arrows. They worshipped neither idols nor aught else. The caciques sent information of the expedition from one town to another, and the party was well treated. They passed through the Passaguates, the Tobosos, and the Jumanes, whom the Spaniards called Patarabueyes. Their villages are upon Rio del Norte; their houses are flat-roofed, and built of mortar and stone. These people were well clothed, and seemed to have some knowledge of the Catholic faith. Soon ascending the great river, they discovered another province of Indians, who showed them many curious things made of feathers, with divers colors, and many cotton mantles, striped blue and white, like those brought from China. These people showed by signs that, five days' journey westward, there were precious metals.

Journeying thence northwardly, along the Rio del Norte, they were well received among a numerous population. Here they were told, by a Concho Indian who accompanied them, that, fifteen days' journey towards the west, could be found a broad lake, and great towns, with houses three and four stories high. They noted especially the excellent temperature of the climate, good soil, and abundance of precious metals.

From this province they travelled fifteen days without meeting people, but passing through woods of pine-trees, bearing fruit, like those of Castile. Having thus travelled fourscore leagues, they arrived at villages where there was much excellent white salt. Ascending the

* Probably the Totontec of Father Marco de Niça; the region bordering the valley of Rio Verde. This may be identical with Tucano, the chief of the seven cities described by the Zuñians to Coronado in the same year. Espejo describes a place of the same name near Rio del Norte.

† This agrees pretty well with Captain Sitgreaves' survey from the mouth of Williams river to the Gulf; and by the description, the mountains also correspond with those which impinge upon the river below the junction of that stream with the Colorado.

valley of the aforesaid great river twelve leagues further, they arrived at the country which they called New Mexico. Here, all along the shore of the river, grew mighty woods of poplar, in some places four leagues broad, and great store of walnut-trees and vines, like those of Castilia. Having travelled two days through these woods, they arrived at ten towns, situated upon both sides of the river, where were about ten thousand persons. Here were houses of four stories in height, with "stoves for the winter season." They had "plenty of victuals and hens of the country." "Their garments were of cotton and deer-skins, and the attire, both of men and women, was after the manner of Indians of Mexico." "Both men and women wore shoes and boots, with good soles of neat's leather—a thing never seen in any other part of the Indies." "There are caciques who govern the people, like the caciques of Mexico; with sergeants to execute their commands, who go through the towns proclaiming, with a loud voice, the pleasure of the caciques." In this province were many idols, which were worshipped; and "in every house was an oratory for the devil, wherein was placed for him meat." There were also "certain high chapels, in which they say the devil useth to take his ease, and to recreate himself as he travelleth from one town to another; which chapels are marvelously well trimmed and painted." "In all their arable grounds, whereof they have great plenty, they erect on the one side a little cottage, or shed, standing upon four studs, under which the laborers eat and pass away the heat of the day, for they are a people much given to labor." "This country is full of mountains and forests of pine-trees." Their weapons were strong bows, and arrows pointed with flints. They used also targets, or shields, made of raw hides.

Having remained four days in this province, not far off they came to another, called the province of Tiguas, containing sixteen towns, in one of which (Paola) the two friars, Lopez and Ruyz, had been slain. Hence the inhabitants fled. The Spaniards, entering the town, found plenty of food, hens, and rich metals. Here they heard of many rich towns far toward the east. In two days' journey from the province of Tiguas, they found another province, containing eleven towns, and about 40,000 persons. The country was fertile, and bordered on Cibola, where was abundance of kine. Here were signs of very rich mines.

Having returned to Tiguex, they ascended Rio del Norte, six leagues, to another province, called Los Quires. Here they found five towns, and 14,000 persons, who worshipped idols. Among the curious things seen at this place, were a pie in a cage, and "shadows, or canopies, like those brought from China," upon which were painted the sun, moon, and stars. The height of the pole-star led them to believe themselves in N. latitude $37\frac{1}{2}^{\circ}$.

Pursuing the same northerly course, fourteen leagues thence they found another province, called the Cumanes (or Punames), with five towns, of which Cia was greatest, having 20,000 persons, eight market-places, and houses plastered and painted in divers colors. The inhabitants presented them with mantles curiously wrought, and showed rich metals, and mountains near by, where were the mines. Having travelled six leagues northwest, they came to Ameies, where are seven great towns, and 30,000 souls. One of the towns was said to be very great and fair; but as it stood behind a mountain, they feared to approach it. Fifteen leagues west, they found a great town called Acoma, containing above 6,000 persons, and situated upon a high rock, which was above fifty paces high, having no entrance except by stairs hewed into the rock. The water of this town was kept in cisterns. Their corn-fields, two leagues distant, were watered from a small river, upon the banks of which were roses. Many mountains in this vicinity showed signs of metals; but they went not to see them, because many warlike Indians were dwelling upon them.

Twenty-four leagues westward from Acoma, they arrived at Zuñi, by the Spaniards called Cibola, containing great numbers of Indians. Here were three Christian Indians, left by Coronado in 1540. They informed Espejo that "threescore days' journey from this place there was a mighty lake, upon the banks whereof stood many great and good towns, and that the inhabitants of the same had plenty of gold, as shown by their wearing golden bracelets and

ear-rings." They said that Coronado intended to have gone there; but having travelled twelve days' journey, he began to want water, and returned. Espejo, desirous of seeing this rich country, departed from Cibola, and, having travelled twenty-eight leagues west, found another great province,* of above 50,000 souls. As they approached a town called Zaguato, the multitude, with their caciques, met them with great joy, and poured maize upon the ground for the horses to walk upon. And they presented the captain with 40,000 mantles of cotton, white and colored, and many hand towels with tassels at the four corners, and rich metals which seemed to contain much silver. Thence, travelling due west forty-five leagues, they found mines, of which they had been informed, and took out with their own hands rich metals, containing silver. The mines, which were of a broad vein, were in a mountain,† easily ascended by an open way to the same. In the vicinity of the mines there were numerous Indians pueblos. "Hereabout they found two rivers,‡ of a reasonable bigness, upon the banks whereof grew many vines bearing excellent grapes, and great groves of walnut-trees, and much flax, like that of Castile. The Indians here showed, by signs, that behind those mountains was a river eight leagues broad.§

Captain Espejo then returned to Zuñi. Thence he determined to ascend still higher upon Rio del Norte. Having travelled sixty leagues toward the province of Quires, twelve leagues thence, toward the east, they found a province of Indians, called Hubates, containing 25,000 persons, well dressed in colored mantles of cotton and hides. They had many mountains full of pines and cedars, and the houses of their towns were four or five stories high. Here they had notice of another province, distant one day's journey from thence, inhabited by Indians called Tamos, and containing 40,000 souls. But these people having refused admittance to their towns, the Spaniards returned; and following one hundred and twenty leagues down a river called Rio de las Vacas,|| united again with the Rio del Norte, and went homeward in July, 1583. In conclusion, the author adds: "Almighty God vouchsafe his assistance in this business, that such numbers of souls redeemed by His blood may not utterly perish; of whose good capacity, wherein they exceed those of Mexico and Peru, we may boldly assert that they will easily embrace the gospel, and abandon such idolatry as now the most of them do live in."

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COUNTRY OF THE MOQUIS.

Miguel Vinegas, a Mexican Jesuit, in his History of California, dated 1758, states that the province of Moquis joins to the northwest part of the kingdom of New Mexico; its inhabitants had been wholly converted and reduced by the zeal of the Franciscans; but in 1680 they apostatized, and, after massacring the persons who instructed them, revolted, together with the other Indians of New Mexico. The fathers, however, after inexpressible labors, restored tranquillity and religion in that kingdom; but all their diligence could not overcome the obduracy of the Moquinos, who for many years opposed all offers of their coming among them. In 1723 the viceroy was directed to attempt their reduction, and the enterprise was proposed to the Jesuits. They could enter Moqui only from Sonora and Upper Pimeria. "Moqui lies to the northward of the Missions of Tibutama, Guebavi, and others of Pimeria; but the distance between Tibutama and the river Gila is not less than eighty leagues, and all inhabited by Indians, with whom, indeed, a friendship has been concluded, but the far greater part of them are declared infidels. Next to these are the savage Apaches, implacable enemies to the Spaniards, and all Indians connected with them. Beyond these are the Moquis, inhabiting an extensive, but mountainous country. Consequently there was no direct way for the Jesuits to penetrate into this province; and therefore, the attempt could only be made either through the

* Mohotze. (Moqui?) † Probably San Francisco mountain, near which are large ruins described by Capt. Sitgreaves.

‡ Probably the Colorado Chiquito (Rio del Lino) and Rio Verde.

§ Rio Colorado, probably confounded with the Gulf of California.

|| Rio Pecos.

country of the Sobaypuris, or Pimas, now called Papagos, extending along the river Gila, to the country of the Coco-Maricopas, who were professed infidels, and perpetually at war with the Nijoras, selling their Nijoran prisoners to the Pimas, and these to the Spaniards." Nothing, however, was done until 1742, when the order for the reduction of Moqui was renewed, and Father Ignacio Keler, missionary of Santa Maria Suamca, directed to make the attempt. This father, in the preceding years, had been several times as far as the river Gila, both to visit his neophytes, and to keep up a friendship with the Indians, who were enemies to the Apaches. In September, 1743, he set out from his mission with a very small guard; came to Rio Gila, and continued his journey some days further to the northward, till he came among rancherias, where a different language was spoken, and the people were quite unknown. By these Indians he was attacked, and driven back to his mission.

In October, 1744, Father Jacob Sedelmayer set out upon a similar expedition from his mission of Tibutama, and, after travelling eighty leagues, reached Rio Gila, where he found six thousand Papagos, and near the same number of Pimas and Coco-Maricopas, dwelling in different rancherias. These Gila Indians threw so many obstacles in the way of his going to Moqui, that Father Sedelmayer was obliged to abandon the attempt. But, with consent of the Coco-Maricopas, he took a view of the whole territory they inhabited on each side of the Gila, went into the inward parts of their country, and returned from thence to the river Colorado and the country of the Yumas, who were enemies of the Coco-Maricopas, though in all appearance a branch of their nation, for the interpreter who accompanied the party sufficiently understood the language of the Yumas. The accounts of Father Sedelmayer show that the banks near the source of Rio Gila are inhabited by Apaches. At some distance below, that river is joined by the Azul, which is thought to issue from the mountains, and water the pleasant and fruitful country of the Nijoras till its influx into the Gila. Afterwards, on both sides of this river, there is an uninhabited tract of about twenty leagues, at the end of which are three large rancherias of Pimas, the greatest of which, called Judac, occupies fourteen leagues of a pleasant, fertile country, well watered by means of trenches, which, the country being level, are easily carried from the Gila. Twelve leagues further towards the northeast (NW.?) is the new-discovered river De la Assumption, composed of two rivers, namely, El Salado and El Verde, which, in their way to the Gila, run through a very pleasant, level country of arable land, inhabited by the Coco-Maricopas, who are separated from the Pimas by a desert, though united to them in consanguinity. Their kingdom is bounded on the west by a desert and mountainous country extending to the rancherias of the Yumas, who live along the river Colorado, but below its junction with the Gila. Over the desert, the Coco-Maricopas pass to the river Colorado, though there is a much shorter way by the conflux of the two rivers.

Across this desert they led Father Sedelmayer, who, it seems, did not visit the above-mentioned junction of the rivers, which Father Kino saw and named San Dionysio; nor did he know anything of the Achedomas, who, according to Kino, inhabit the eastern shore of the Colorado, northward from that place. The Yumas are inveterate enemies of the Gila Coco-Maricopas; yet the two tribes speak the same language. On the western side of the Colorado, there are likewise rancherias of Coco-Maricopas, allied to those of the Gila, and living in a valley thirty-six leagues in length, and for the space of nine leagues remarkably fertile and pleasant, cultivated for kidney beans, calabashes, melons, and other esculent vegetables, and by their industry well watered. * * * * *

The Apaches are those within the circular tract of ground extending from the river Chiguagua, by the garrison of Janos Fronteros, Anterenate or Guevavi, to the Gila. It is bounded on the north by the country of the Moqui and New Mexico; on the east by the garrison of Paso; and on the south by the garrison of Chiguagua. Within this circuit of three hundred leagues, the Apaches reside in their small rancherias, erected in the valleys and the breaches of mountains. The country also is of very difficult access, from the cragginess of the mountains and the scarcity of water. According to some prisoners who have been ransomed, they are

exceedingly savage and brutal. They have very little cultivated land, nor does their country supply them with any plenty of spontaneous productions. They are cruel to those who have the misfortune to fall into their hands; and among them are several apostates. They go entirely naked, but make their incursions on horses of great swiftness, which they have stolen from other parts, a skin serving them for a saddle. Of the same skins they make little boots or shoes of one piece, and by these they are traced in their flight. They begin the attack with shouts, at a great distance, to strike the enemy with terror. They have not naturally any great share of courage, but the little they can boast of is extravagantly increased on any good success. In war, they rather depend on artifice than valor; and on any defeat, submit to the most ignominious terms, but keep their treaties no longer than suits their convenience. His majesty has ordered that if any require peace, it should be granted, and even offered to them before they are attacked. But this generosity they construe to proceed from fear. Their arms are the common bows and arrows of the country. The intention of their incursions is plunder, especially horses, which they use both for riding and eating; the flesh of these creatures being one of their greatest dainties.

These people, during eighty years past, have been the dread of Sonora; no part of which was secure from their violences. * * * Of late years, the insolence of these savages has been carried to the most audacious height, from the success of some of their stratagems, principally owing to the variances and indolence of the Spaniards. * * * The Apaches penetrate into the province by difficult passes, and, after loading themselves with booty, will travel in one night fifteen, eighteen, or twenty leagues. To pursue them over mountains is equally dangerous and difficult, and in the levels they follow no paths. On any entrance into their country, they give notice to one another by smokes or fires, and, at a signal, they all hide themselves. The damages they have done * * in the villages, settlements, farms, roads, pastures, woods, and mines, are beyond description; and many of the latter, though very rich, have been forsaken.

CHAPTER VII.

History of the Apache Nations and other Tribes, near the parallel of 35° north latitude.

IN the historical library belonging to Col. Peter Force, of Washington, is found an unpublished manuscript, dated 1799, giving what appears to be a truthful description of the Indian tribes then inhabiting "the northern provinces of New Spain." It was written in the form of a report, by Don Jose Cortez, an officer of the Spanish royal engineers, when stationed in that region, and was doubtless transmitted to the King. How it escaped from the royal archives of Spain is not known. But by some means it reached London, and thence was brought to the United States, where now it very properly belongs. Those portions of it which follow, relate to the region through which we passed, and will be found of considerable interest. The remainder contains valuable information, and it is hoped that some individual or society will make a generous contribution to literature by publishing the report entire.

The translation has been made by Mr. Buckingham Smith, now secretary to the American legation at Madrid, whose name is a sufficient guarantee for its accuracy.

SECTION I.

Territories occupied by the Apache and other tribes, to the northward of the province of New Mexico.

1. That the tribes of wild Indians who inhabit the territory beyond the frontier of the internal provinces of New Spain may be understood with all possible accuracy, and likewise the localities which they occupy, it will be necessary to define the lines that separate them. Those that are known as the Apaches will be treated of in an article apart; then others, commonly called those of the north, will be spoken of as eastern tribes; and afterwards, others as western tribes. In every particular the clearest statements will be given, from the most authentic sources, and the knowledge that exists, omitting nothing that can be of any value in this curious and interesting history. I proceed to treat of the tribes of wild Indians who inhabit the northern countries of the Spanish empire in this quarter of the world, unfolding thereby not a little that should excite admiration.

2. The Spaniards understand by Apache nation the Tonto Indians, the Chiricagüis, Gileños, Mimbrenos, Taracones, Mescaleros, Llaneros, Lipanes, and Navajós. All these bands are called by the generic name of Apache, and each of them governs itself independently of the rest. There are other tribes, to whom it is usual to give the same name, such as the Xicarilla Indians. Of them, and of the situations other tribes occupy, that have been seen to the northward of New Mexico, we will speak in the second part.

3. The *Tonto* Indians (or *Coyotero*, which is a name they equally bear) are the westernmost of the Apaches, and the least known to the Spaniards. On the west they are bounded by the nations of the Papagos, Coco-Maricopas, and Yavipais; on the north by the Moquinos; on the south by the Chiricagüis and Gileños; and on the east by a country between the Mimbrenos and Navajós.

4. The *Chiricagüi* nation takes its name from the principal mountain it inhabits. On the north it adjoins the Tontos and Moquinos; on the east the Gileños; and on the south and west the province of Sonora.

5. The *Gileños* inhabit the mountains immediately on the river Gila, from which they take their name. They are bounded on the west by the Chiricagüis; on the north by the province of New Mexico; on the east by the Mimbrenño tribe; and on the south by our frontier.

6. The *Mimbrenños* are a very numerous tribe, and take their name from the river and mountains of the Mimbres.* They are bounded on the west by the Gileños; on the north by New Mexico; on the east by the same province; and on the south by the frontier of Nueva Vizcaya.

7. The *Taracone* Indians compose also a very large tribe, and are believed to be a branch of the Xicarillas. They inhabit the mountains between the river Grande del Norte and the Pecos; are bounded on the west by the province of New Mexico; on the north by the same; on the east by the Mescaleros; and on the south by a part of the frontier of Nueva Vizcaya.

8. The *Mescalero*† nation inhabits the mountains on both banks of the river Pecos, as far as the mountains that form the head of the Bolson de Mapimi, and there terminate on the right bank of the Rio Grande. Its limit on the west is the tribe of the Taracones; on the north, the extensive territories of the Comanche people; on the east, the coast of the Llanero Indians; and on the south, the desert Bolson de Mapimi.

9. The *Llanero*‡ tribe is very numerous, and has a great many warriors. It occupies the great plains and sands that lie between the Pecos and the left bank of the river Grande del Norte. This tribe consists of three divisions—the Natajes, Lipiyanes, and Llaneros. They are bounded on the west by the Mescaleros; on the north by the Comanches; on the east by the Lipanes; and on the south by our frontier of the province of Cohagüila.

10. The *Lipanes* form one of the most considerable of the savage nations in the north of New Spain. They extend over a vast territory, the limits of which, on the west, are the lands of the Llaneros; on the north, the Comanche country; on the east, the province of Cohagüila; and on the south, the left bank of the Rio Grande del Norte; there being on the right the military posts (*presidios*) of our frontiers of Cohagüila.

11. The tribe of the *Navajó* Indians is the most northern of the Apaches. They inhabit the table-lands and mountains of the territory called Navajó, from which the tribe gets its name.§ They do not change their seats, like the rest of the Apache nation; and they have formed in that country their places (*lugares*), or fixed habitations, known by the names of Sevolleta, Chicoli, Guadalupe, Cerro Cavezon, Agua Salada, Cerro Chato, Chusca, Tumicha, Chellé, and Carrizo. They are all governed by the captain, whom they respect, and whose appointment is, in reality, subject to the approval of the governor of the province of New Mexico. They are bounded on the west by the Moquinos, on the north by the Yutahs, on the east by the Pueblos of New Mexico, and on the south by the Gileños and Chiricagüis.

12. The *Apaches Xicarillas* anciently inhabited the forests of that name in the far territories to the north of New Mexico, until they were driven out by the Comanches, and now live on the limits of the province, some of them having gone into the chasms (*cañadas*) and mountains between Pecuries and Taos, which are the last towns of the province.

* A Spanish word signifying willows.

† *Mexcal*, a spirituous liquor distilled from the American aloe or magüey; the meaning of the name, probably, is drinkers of mescal.

‡ The people of the plain—from the Spanish word *llano*.

§ Mrs. M. H. Eastman, in writing of these tribes of the Apaches, says: "Their name is said to signify 'men,' and to it the Spaniards have, long since, added other words to distinguish the several tribes. These names are taken from some animal, or from a feature of the country, or peculiar product of the soil which they inhabit and wander over. Navajó, if Spanish, could well enough have come from navajo, 'long knife,' a name this people give to a mountain whereon there is obsidian, or volcanic glass, which the native inhabitants split into instruments for cutting." *Chicora*: 1854.

13. The *Yutah* nation is very numerous, and is also made up of many bands, which are to be distinguished only by their names, and live in perfect agreement and harmony. Four of these bands, called Noaches, Payuches, Tabiachis, and Sogup, are accustomed to occupy lands within the province of New Mexico, or very near it, to the north and northeast. Beyond these, after passing a country of more than two hundred leagues in extent to the northward, thence to the northwest, other Indians inhabit, called Zaguaganas, whose number is very considerable.

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SECTION III.

Of the language of the Apache Indians, and of their physical characteristics.

1. The language which all the nations speak, that bear the name of Apache, is one and the same. Some differ from the rest in their accent, or in having, here and there, a peculiar local word; but without this difference ever being sufficient to prevent them from understanding each other, even though the territories in which they may have been born should be far apart. The utterance of the language is very violent, but it is not so difficult to speak as the first impression of it would lead one to suppose; for the ear, becoming accustomed to the sound, discovers a cadence in the words. It is to be remarked that it has great poverty, both of expression and words; and this is the cause of that burdensome repetition which makes conversation very diffuse, abounding with gesture. What is most remarkable is the sound produced at the same time by the tongue and throat, which the speaker impels with unnatural force, that he may thereby render himself the more intelligible.

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SECTION VII.

State of agriculture, arts, and commerce among the Apache tribes, and of the use they make of coin.

1. The genius of the Apache is little agricultural, and with the gathering of wild seed he satisfies his present want; though some of the tribes, aware that with very little labor they may subsist, by the exuberance of the soil, with comparative ease, plant the grain and pulse obtained from us, and of which they are becoming fond. But among the hordes that have inclined most to this species of natural industry, it is not the men who have engaged in it; the women, besides the duties already described, and the more material ones of carrying wood and water, plant and rear the cereals, protecting them until ripe, and then seek others that grow wild.

2. The Coyotero Indians raise small quantities of maize, beans, and a few legumens. The Navajós plant, in their season, maize, pumpkins, and some other fruits and vegetables, all which they raise in great plenty, and have store for the year round. The Xicarillas also plant maize, beans, pumpkins, and some little tobacco, in the chasms (*cañadas*) of the mountains where they live.

3. Except the Navajós, none of the nations have turned their attention to the breeding of animals, notwithstanding the wonderful facilities they have for so doing. They raise sheep and cows in considerable numbers, and a few droves of horses.

4. All their arts and manufactures are comprised in dressing well the skins with which to cover them, and to traffic in the Spanish settlements; the perfection of this skill being greatest among the Mescaleros, Lipanes, Xicarillas, and Yutahs. However, the Navajós have manufactures of serge, blankets, and other coarse cloths, which more than suffice for the consumption of their own people; and they go to the province of New Mexico with the surplus, and there exchange their goods for such others as they have not, or for the implements they need.

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THIRD PART.

SECTION I.

Of the nations to the east of the Rio Grande del Norte.

* * * * *

OF THE CAMANCHES.

2. The Camanche nation is doubtless the most numerous of the many people that are known to exist in the vicinities of our most distant provinces of North America. They occupy a beautiful and extensive country to the eastward of the province of New Mexico, and consist of four hordes, known by the names of Cuchanticas, Tupes, Yampaxicas, and the Eastern Camanches (Orientales). They are commanded by a general and a lieutenant-general, chosen from among themselves, with the consent of the governor of New Mexico, and the approval of the *comandante* of the internal provinces. Those chieftains are acknowledged and respected by the heads of every settlement (*rancheria*); and every Cumanche* renders them obedience, such as is permitted by his constitution and government. He listens with like submission to their counsels, and conscientiously follows them. These people keep faith in treaties, observe truth and hospitality, and their customs, in general, are not so barbarous as those of the Apaches.

3. These Indians are intrepid in war, bold in their enterprises, and impetuous in action. They are at peace with no other people than the Spanish, and maintain a constant war with all the other neighboring nations. The four tribes live in close friendship; their people form close alliances; their private quarrels never extend beyond insignificant disputes, and terminate where they begin. Their interests are common, and they share in them an equal fortune.

4. In their intercourse with the Spaniards, the Cumanches show a sense of honor and the most rigid justice. The traveller in their country is hospitably entertained, respectfully served, and treated with the greatest friendship. At the moment of his arrival, they take charge of his horses and equipage; and if an animal should be missing at his departure, they detain him until it can be found. If it should be discovered that the stray has been produced with evil inclination, an exemplary chastisement is administered to the delinquent, in the sight of the Spaniard. In this manner do the Indians behave to our wayfarers who journey among their hordes; and they accompany them on their departure with an escort, until coming to some point at which they may be relieved by warriors, and have the guides of another town.

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SECTION IV.

Of the nations to the westward of the upper part of the province of New Mexico, and of those of the upper coast of Sonora.

1. The province or territory of the Moqui (or Moquino) Indians lies to the westward of the capital of New Mexico. The nation revolted towards the close of the seventeenth century, driving out the Spaniards from the towns; and from that time no formal attempt has been made to reduce them to submission by force of arms; nor does a hope exist of its being accomplished by means of kindness, which, on several occasions, has already been unavailingly practised. The towns in which they reside and are established are seven in number—Oraibe, Taucos, Mosznavi, Guipaulavi, Xougopavi, Gualpi; and there is also a village, which has no name, situated between the last town and Tanos, the inhabitants of which are subordinate colonists to the people of Gualpi.

* The translator has preserved the original spelling of the names of tribes and villages, in which there are some inconsistencies, and a considerable difference from modern usage.

2. The Moquinos are the most industrious of the many Indian nations that inhabit and have been discovered in that portion of America. They till the earth with great care, and apply to all their fields the manures proper for each crop. The same cereals and pulse (*semillas*) are raised by them, that are everywhere produced by the civilized population in our provinces. They are attentive to their kitchen gardens, and have all the varieties of fruit-bearing trees it has been in their power to procure. The peach-tree yields abundantly. The coarse clothing worn by them, they make in their looms. They are a people jealous of their freedom; but they do no injury to the Spaniards who travel to their towns, although they are ever careful that they soon pass out from them.

3. The towns are built with great regularity, the streets are wide, and the dwellings one or two stories high. In the construction of them, they raise a wall about a yard and a half above the pave of the street, on a level with the top of which is the terrace and floor of the lower story, to which the owners ascend by a wooden ladder, which they rest thereon, and remove as often as they desire to go up or down. On the terrace, upon which all the doors of the lower story open, is a ladder whereby to ascend to the upper story, which is divided into a hall and two or three rooms; and on that terrace is another ladder, with which to ascend to the roof, or to another story, should there be one.

4. The town is governed by a cacique; and for the defence of it, the inhabitants make common cause. The people are of a lighter complexion than other Indians; their dress differs but little from that worn by the Spanish-Americans of those remote provinces, and the fashion of their horse trappings is the same. They use the lance and the bow and arrows.

5. The women dress in a woven tunic without sleeves, and in a black, white, or colored shawl, formed like a mantilla. The tunic is confined by a sash, that is usually of many tints; they make no use of beads or ear-rings. The aged women wear the hair divided into two braids, and the young in a knot over each ear. They are fond of dancing, which is their frequent diversion. For it, there is no other music than that produced by striking with two little sticks on a hollowed block, and from a kind of small pastoral flute. At the assemblages, which are the occasions of the greatest display, there is not a Moqui, of either sex, whose head is not ornamented with beautiful feathers.

OF THE SERIS, TIBURONES, AND TEPOCAS.

1. The *Seri* Indians live towards the coast of Sonora, on the famous Cerro Prieto, and in its immediate neighborhood. They are cruel and sanguinary, and at one time formed a numerous band, which committed many excesses in that rich province. With their poisoned shafts they took the lives of many thousand inhabitants, and rendered unavailing the expedition that was set on foot against them from Mexico. At this time they are reduced to a small number; have, on many occasions, been successfully encountered by our troops; and are kept within bounds by the vigilance of the three posts (*presidios*) established for the purpose. None of their customs approach, at all, to those of civilization; and their notions of religion and marriage exist under barbarous forms, such as have before been described in treating of the most savage nations.

2. The *Tiburon** and *Tepoca* Indians are a more numerous tribe, and worthy of greater consideration than the Seris; but their bloodthirsty disposition and their customs are the same. They ordinarily live on the island of Tiburon, which is connected with the coast of Sonora by a narrow inundated isthmus, over which they pass by swimming when the tide is up, and when it is down, by wading, as the water then only reaches to the waist, or not so high. They come on to the continent, over which they make their incursions, and, after the commission of robberies, they return to the island; on which account, no punishment usually follows their temerity. It is now twenty-three or twenty-four years since the plan was approved by his Majesty, and ordered to be carried out, of destroying them on their island; but, until the present season, no

* The Spanish word for shark.

movement has been made to put it into execution. To this end, the troops of Sonora are being equipped; a corvette of the department of San Blas aids in the expedition, and two or three vessels of troops from the companies stationed at the port of that name on the South sea. The preparations awaken a great deal of interest; and the force has grown to be so large that it may be said, with positiveness, not one-third can operate; and altogether there is reason to fear that the Tiburones and Tepocas will not be finally dealt with in the way that it has been hoped.

OF THE PIMAS, PAPAGOS, AND COCO-MARICOPAS.

1. On the hither side of the Gila, and over the territory which extends to the boundary that is considered to limit the province of Sonora, are established the *Pimas Gileños*, also called *Pimas Altos*. The nation consists of twenty-five hundred souls, who live in the towns of San Juan Capistrano, Sutaquison, Atison, Tubuscabor, and San Seferino de Napgub. They are social and much united. Their weapons are those common to Indians, and they are generally at war with the Apaches, and some nation or other of the Colorado. They cover themselves with cotton and woolen blankets of their own manufacture. They cultivate the earth, and each proprietor lives near his field. They raise wheat, maize, cotton, and other crops, for the irrigation of which they have well-constructed canals (*acequias*). They have farms for the breeding of horses, sheep, and poultry.

2. The *Papagos*, a nation of four thousand persons, inhabit the country from the farthest limit of Sonora, along the sea, nearly to the mouth of the river Colorado. They speak the same language as the Pimas, and dress after the same manner. They are made up of several hordes; their customs are alike; and in their friendships, as in their enmities, they ever accord with their neighbors.

3. The *Opa*, or *Coco-Maricopa* Indians, as they are commonly called, live on the farther side of the river Gila, near the river Ascención. Their number is more than three thousand, and they are divided into several hordes. Their language is that of the Yumas; they are of the same character as the Pimas, and dress themselves like them. Without the necessity of irrigation, they gather two crops of grain from their fields in the year. In all other matters they differ but little from the Papagos and Pimas, with whom they live in great harmony.

SECTION V.

Of the nations of the river Colorado, and of those to the west and northwest of them, in succession, as far as the coasts of Upper California.

1. The *Cucápa* nation consists of about three thousand souls, is divided into separate tribes, which are settled on the right bank of the river Colorado, from latitude 32° 18' upward. On the opposite shore, and eleven leagues to the northeast, begins the *Talliguamayque* nation, about two thousand persons in number. They are very active, of a clearer complexion than any other people of those parts, and dress with much neatness. The *Cajuanches*, who are as many as three thousand, live in a delightful country, on the same bank with the Talligüamais, and very near them. These three nations raise maize, beans (*frijoles*), and pumpkins in great abundance, as they do also musk-melons and water-melons. The *Cajuanches* are accustomed to fishing, and sometimes subsist altogether on what they catch. They are of a vivacious nature, and amuse themselves with dancing, which is their chief pastime. They, as well as the Talliguamays, erect their huts (*jacales**) in the order of an encampment, enclosing them with stockades to shelter them in the event of attack, and to prevent surprise by an enemy.

2. The *Yuma* nation, consisting of three thousand persons, is established on the right bank of the Colorado. They are neighbors of the Cucapas, and their hordes, farthest down, begin

* From the Mexican word *xacalli*, a hut of straw.

at 33° of latitude. They are more civilized than the three nations which have been spoken of, and raise in abundance the same productions.

3. The *Tamajabs* have an equal number of people, are settled on the left bank of the Colorado from 34° of latitude to 35°. They are the best of the race that are known to inhabit this celebrated river. They are not thievish, nor are they troublesome; but they evince a high spirit, and, of all that people, are the most civil. The men go almost entirely naked, having nothing on them but a kind of blanket or robe made of the skins of conies or nutrias, which they get from the nations to the west-northwest. They show this disregard of covering in the severest part of winter, declaring that by so doing they are made hardy—as, in fact, they are, suffering hunger with constancy, and thirst for three or four days together. They are sound of health, and of fine stature. The women possess more manner and grace than the females of the other nations. They dress in an under skirt, and have covering like the Yuma women. The language is very strange; it is spoken with violent utterance and a lofty arrogance of manner; and in making speeches, the thighs are violently struck with the palms of the hands.*

4. The *Talchedums* live on the right bank of the Colorado, and their tribes first appear in latitude 33° 20'. They have the same customs as the other nations low down the river.

5. The Cucápas, Talliguamays, and Cajuenches speak one tongue; the Yumas, Talchedums, and Tamajabs have a distinct one; with the difference, that this last nation accompany their speeches and opinions with the gesticulation and haughtiness of manner that has been spoken of.

6. In consequence of the information given by several father missionaries, from visits made by them, at different times, to the nations of the lower part of the Colorado, representing and giving proofs of the disposition and desire of all those Indians to have missions introduced among them, a royal order was obtained that they should be undertaken; but, before it was issued, the principal chief of the Yumas, named Palma, came to Mexico, and, with many of his nation, received the sacrament of baptism, and afterwards returned to introduce their desired missions. These were established at the end of the year 1780, with the invocation of our Lord of the Conception, and of Saint Peter and Saint Paul of Vicuñez; but the natives soon became displeased with those permanent establishments, and, before the end of the year, they destroyed them, killing, perfidiously, four of the religious order, a troop of protection, and some persons in the vicinity who were to have been the first colonists in that new country. The women and boys were taken into captivity, but the greater part of them were relieved by expeditions set on foot to punish their conduct. From that time, nothing further has been known of the nations of the river Colorado; and their distance from Sonora has not permitted them to commit any injury in that province.

7. Journeying from the nation of the Tamajabs, to the west quarter northwest, at the end of twenty leagues begins the nation of the *Benemé*. They are an effeminate race; the females little cleanly; the dress no more than blankets of otter or rabbit skins. The territory they occupy is a fine pasture land, and has beautiful forests. Wild grape-vines are in the greatest quantity, and the plains are covered with hemp-grass. The people are very numerous, and continue to near the coast. They are peaceful and kind to strangers. A common demonstration of their satisfaction and good will is to cast at the passenger many of the white beads they get on the shores of the Gulf of California, and some of the acorns that grow wild in their country.

8. On the ridges of the northwest of the Benemé, and about thirty leagues from where the

* Cabeza de Vaca, in his wandering from Florida to Sonora, between the years 1528 and 1536, speaks of this strange custom as existing seemingly among some Indians to the east of the Mississippi river:

“At sunset we reached a hundred Indian habitations. Before we arrived, all the people who were in them came out to receive us, with such yells that were terrific, striking the palms of their hands violently against their thighs. They brought out gourds bored with holes, and having pebbles in them—an instrument for the most important occasions, and produced only at the dance, and to effect cures, and which none but they who have them dare touch.”—*Naufragios*, chap. xxvii.

farthest of these people dwell, are the towns (*rancherías*) of the *Cuabajais*. The greater part are made in the form of a great square, and with two doors, one on the eastern and the other on the western side. They are divided by arches made of the limbs of trees, which are usually willow, and have a few windows on the interior, sufficient for the escape of smoke from the several fires, around each of which a family lives. Sentinels are stationed at the doors during the night-time. Throughout the country, wherever they have made their residences, the climate is very mild, the land rich, and covered with trees; and what, at the first sight, is most agreeable in these Indians, is the cleanliness of their persons, and tidiness of dress, in which they greatly surpass those of the Benemé nation.

9. Twelve leagues to the northward of the last town of the Cubajai nation, and on the banks of a full river, begins the nation of the *Noches*. Their lands are very rich, are covered with forest, and possess a variety of charms that only can be imagined. This people are very affable and kind. The men present a fine appearance; the women are very cleanly and neat, being attentive to their hair, and wearing an under skirt of buckskin and robes of skin. Their favorite pastime is bathing in the full rivers of crystal water, which everywhere abound. They likewise make use of the bath called *tamascal*,* which is taken in a subterranean room covered over like an oven, and having a small door in the side or in the roof. When they wish to take this bath, fire is kindled in it before they go in; and as there is no place of ventilation but the entrance, profuse perspiration follows on the body in a short time, which is endured as long as possible, and then they run and plunge into a river, where they thoroughly wash themselves. From this frequent practice, it is to be supposed, arises their great cleanliness, which distinguishes them among all the nations and tribes of Indians, and it may also be the cause of that delicacy of person which unfits them for walking.

10. All that vast country comprehended by the Sierra Madre of California and its eastern slope, and by its western as far as the sea-coast, is occupied by savage nations, in bands of unequal numbers. The principal qualities and customs which mark their character are, for the most part, those common to all Indians, with little exception, in a state of civilization, without being so peacefully inclined or of so soft a nature. Some of them have been visited, and others have been heard of, from the tribes of those regions who, at one time or other, have held intercourse with them. These are the *Cuñeil*,† who are on the borders of the port of San Diego, and whose towns continue to the outlet of the channel of Santa Barbara; the *Quemeyá*,‡ who likewise border on that port, and on the nations of said outlet; the *Tecuiche*, who have their hordes as far as the port of San Carlos; and the *Teniqueches*, who adjoin the Talchedums and the mission of Santa Ana. The *Cuñeil* and the *Quemeyá* have each their dialect, and the other two speak the same language with the Benemé. The *Cobaji* and the *Noche* have also a language apart; the former adjoin the nation of the *Chemeque* on the east, and the *Noche* on the west.

11. In the wide extent of country comprehended between the Gila, Colorado, and the southern part of the province of the Moquis, are many nations that have not been visited or seen, as those have on the Colorado, and those with whom relations of friendship have been formed in the mountains of California; but it is known that many tribes do exist there, and are of the most wandering character. The number of persons belonging to each of them is considered to be very small; but they are all Yavipais, adding for each an additional word to that given name. Those that we have knowledge of, from intercourse held with here and there one, and from the accounts that some of themselves have given, consist of the *Yavipais-tepia*, who have their particular tongue; the *Yavipais-mucaoraive*, who speak a dialect distinct from theirs, as do the *Yavipais-abema*, *Yavipais-cuernomache*, *Yavipais-caprala*, and *Tiqui-llapais*. North-

* *Temazcalli*, a Mexican word for a small house built like an oven, wherein to take sudorific baths.

† These are now called Dieginos.

‡ At present written *Comoyá* or *Comoyé*. The tribe is scattered from San Felipe across the desert, to the mouth of Rio Gila.

ward of the river Colorado live other bands, which may be considered as one numerous nation; they are the Chemeque-caprala, Cehmeque-sabinta, Chemequaba, Chemeque, and Payuches; all speaking the same language, with the exception of the last.

12. There is information, likewise, that to the northward of the last, are others settled, called Guamoá, Guanavepe, Guallivas, Aquachacha, Tapiel, Baqui-oba, and Gualta. Among none of these nations, nor among the many that have been found in the northwestern part of America, has the smallest idea of religion been observed, nor reasons for the suspicion of it from any acknowledged idolatry, though they generally respect and distinguish those whom they believe to be wizards—a natural trait in the character of all Indians.

SECTION VI.

Of the nations to the north-northwest of the province of New Mexico.

1. The reconnaissance by the Spaniards which has given the most light respecting the nations that live in the northern part of America, is the journey which was made in the year 1776 by the reverend fathers Friar Francisco Atanasio Dominguez, and Friar Francisco Valez Escalante. After having seen an extract from the long diary kept of this successful expedition, I had the good fortune to become acquainted with the Rev. Father Dominguez, a man of sound sense, of great probity, and acknowledged virtue. He states, with the naturalness and clearness that arise from one incapable of anything else than truth, that about two hundred leagues to the north-northwest of the town of Santa Fé, in New Mexico, he discovered the Indians called *Yutas Zaguaganas*, about whose several towns are three lakes, which are called in their language Timpanogotzis, or Timpanocuitzis, of which the first is at the height of 40° of latitude; and continuing one hundred and twenty leagues to the westward of those lakes, that you will arrive at the great valley and lake of the Timpanotzis, where live a people the most docile and kindly of any of the many that as yet have been found in the New World. The valley begins at $40^{\circ} 49'$ of north latitude: it has in the midst a very great lake; and into this lake, besides receiving many brooks and rivulets, there fall four rivers that pass through the valley, and water it at equal distances, in such manner that a rich province might be created there abundant in all kinds of grain and in herbs. Much brotherly feeling was manifested by this people, and a sincere desire to receive religion. They follow the chase, to supply them with skins for their covering, and they make use of the flesh; but, with them, their greatest delight is fishing, which supplies abundant food for their support, and without exertion.

2. Journeying from the lake of the Timpanotzis to the southwestward, and passing over thirty leagues of country, another numerous nation is arrived at, the men of which have very stiff and thick beards, that of some being so long as to give the aged who wear them the appearance of ancient anchorites. They have the cartilage of the nose bored near the exterior extremity, and wear in it a small bone of the stag, or some other animal. They look like Spaniards, not only in the beard, but in their physiognomy. In docility and kindness they are like the people of the lakes (*lagunos*), or Timpanotzis. They separated from the missionaries with expressive demonstrations of affection, showing great feeling at parting, to the extent of shedding tears. The name of this nation, in their own language, is *Tiransgapui*, and the valley in which they live begins in latitude $39^{\circ} 35'$ north.

3. The purpose of that expedition was to penetrate into several nations adjoining those on the coast of California, to explore down the Colorado river, and to continue, by the way of Moqui and Zuñi, as far as Santa Fé.

4. This narrative, affirmed to by two religious men of high character, and by others who composed their escort, persons selected to go into those distant and unexplored countries, of which nothing was known, is sufficient authority to disprove the assertions of some authors, who, treating of the Indians, have set down the absence of beard as characteristic of the race, merely

because it so happened that those they had seen, or of whom they had heard, were deficient in that respect. Although this certainly is correct in the greater number of instances, nevertheless it is true that some Indians have more beard than others; and now we perceive that there are nations that possess it as heavy and as long as it exists in any of the countries of Europe where man is most remarkable for this peculiarity of physiognomy.

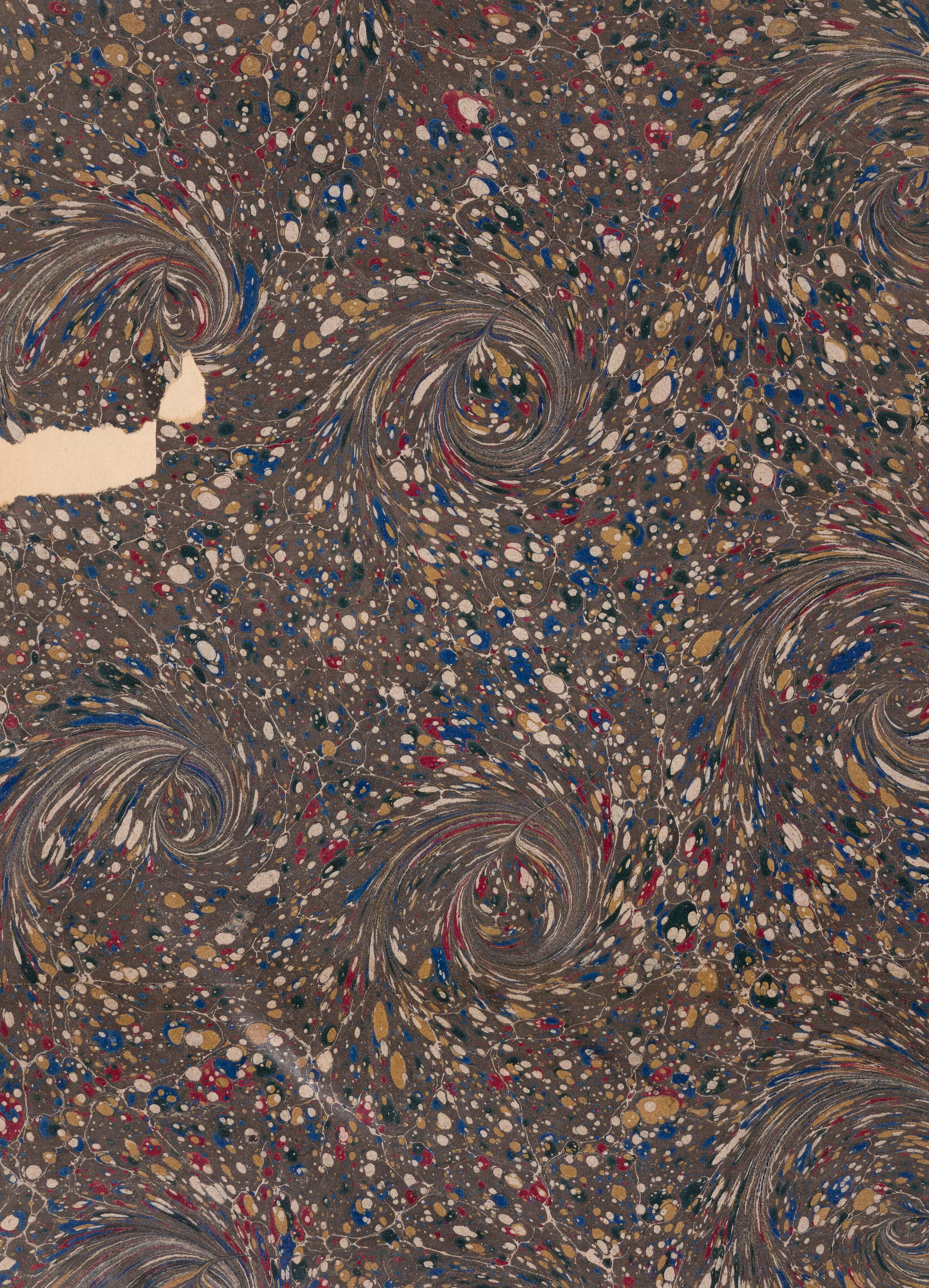
5. The same may be said of the existence of Quivira, with the grandeur and populousness of which many have been deceived, notwithstanding that no one has been able to point out where it was, or to find any account describing this civilized people of the regions of North America. Nor is this all; for on many maps that I have had in my hands, the famous city occupies a determinate point on the globe, but the makers of them have omitted to put down the well-peopled places in the midst of those provinces which we have ruled from the earliest time of the conquest. I do not leave this question among the doubts of the celebrated Binaspore of India; but, with less casuistry, I venture to deny the existence of such a city, its having been seen, or there being the accounts of it that are said to have been written. Let the minute diaries be examined and read with care, that treat of the arduous journeys that for thirty years have been prosecuted into those parts by the reverend fathers Friar Francisco Garces, Friar Francisco Atanasio Dominguez, Friar Francisco Silvestre Valez Escalante, and several other religious men besides, and by military heads, who have penetrated into those remote countries; and examine also the itinerary made by the Rev. Father Friar Juan de la Asunción, in his enterprise among them of the year 1538, and the account of the march of the Captain Francisco Vasquez Coronado made in the year 1540, and that of Don Juan de Oñate of the year 1604—those early travellers who may be supposed to have made known the great city of Quivira; and after reading their accounts of the rivers they discovered, the distances between them, and the directions in which they went, we shall come to understand that the river Balsas, they speak of, is the Colorado of California; and that the information they received of another river was of that which we since know by the name of San Felipe, and the other is the Rio Grande, of which the Noche Indians and the other nations of that quarter speak. We recognise the same numerous bands now living, as then, in those regions, dressed in skins and buckskin; and doubtless the populous and walled Quivira must have been some town like those of the Moqui, that has been destroyed with the facility that many of the domicils of those Indians are now overthrown, or it may have been reconstructed as others in the same manner are, and whereby the seven towns of that territory still endure.

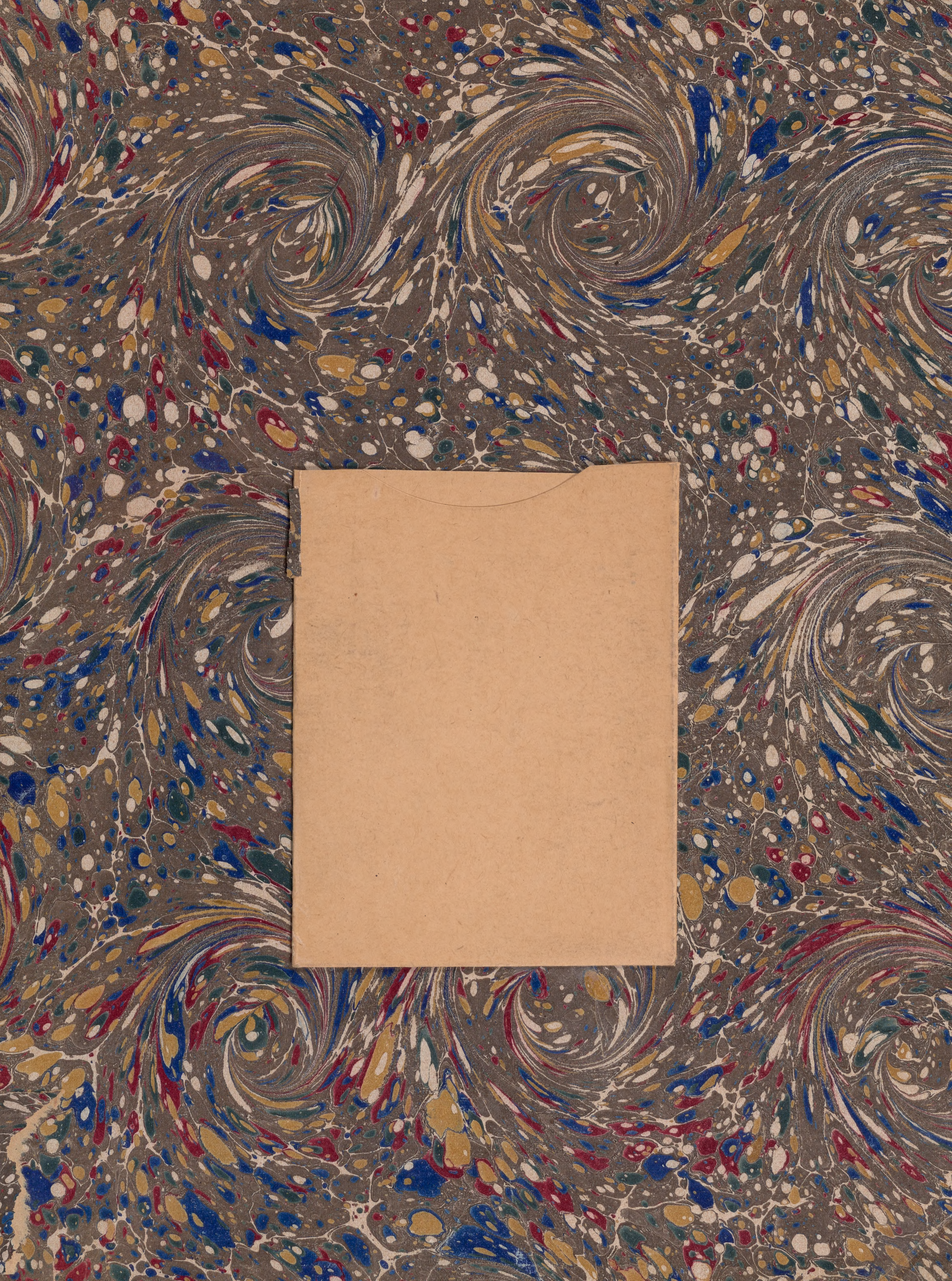
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